

# ANARCHY

## THERE ARE NO ABSOLUTES!

CONTRARY TO MODERN EDUCATION!



THERE ARE NO ABSOLUTES 2+2 DOESN'T MAKE 4! THERE WERE NO HEROES. IT AIN'T NECESSARILY SO. NOTHING IS RIGHT OR WRONG. NOTHING IS PERFECT.

THERE IS NO TRUTH  
THERE IS NO GOD  
THERE ARE NO RULES

LET'S HAVE ANARCHY!

SPECIAL EDITION

STUFF EDUCATION

NOBODY'S SAFE!

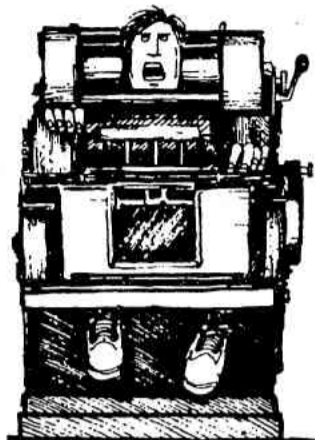
NOTHING HAS MEANING!

ANARCHY-  
the basic  
....does it matter  
God is Dead

Politics And MEDIA  
- the 1980 view -  
Part 1: who's winning  
ALSO  
REPORT on Noonkanbah

Student Left Group  
Assessment  
Stuff  
Education  
Qsld Abortion Bill

# editorial



Have you ever sat in a lecture room feeling sick? Essays piling up? Classroom paranoia turning your stomach? Money tight? No time for friends? Night hours writing getting you down?

This term the S.A. offers you an alternative. Let's make this place tolerable: more T.E.A.S. more students on T.E.A.S.; access to cheap accommodation for all needy students; real student participation in University affairs; student needs before profits in the Union.

Later this term join in the destruction of the Chancelry. Students will gather and tear it apart - brick by brick. Imagine the building tumbling under the weight of a seething mass of angry students . . . bodies torn limb from limb . . . students meeting in a co-operative and friendly environment in an effort to overcome classroom alienation . . . sorry folks, just another touch of nausea . . .

Well, get involved: start by reading about Anarchism (pages 6, 7, 8)

and then try your rationale out on a changing media power structure (page 10). Of course if you're into heavy politics look out for an analysis of the Student Left Group (page 12), the reports on Noonkanbah (page 17), and a look at our stuffed education system (page 14).

As for the rest of this rag, do the best you can with it: there's plenty of reading here for you . . . don't let we eds stop you from it.

Woroni Volume 32 number 7 23rd May 1980. Published by Louise Tarrant for the A.N.U. Students Association.

Editorial collective: Greg Falk, Nick Gillard, Sandy Tiffin.

This dirt has been shared by Julia Church, Paul Ford, Ian Mason, Richard Kleeman, Ian Proctor, Rob Griew, Yvonne Ritchie, Alex Anderson, J.K. These people stink: we recommend they take a shower immediately.

## letters

Dears,

I wish to convey my most heartfelt enthusiasm for your quaint little paper. It's so charming to see the young dabbling in hobbies before their big launch into the wide world.

Please come round for cookies and croquet.

Keep up the jolly work.

Yours in Cream Puffs  
Tammy F.

P.S. Please come round the back -  
(Trade Entrance)

Dear Editors,

A week and a half ago, I noticed the posters telling the student body where the \$18 of our general service fee went. I think the posters had been up about a week. At first, I wasn't sure who was responsible. It certainly wasn't the S.A. so I asked an S.A. member just who might have been the authors and was politely told "the fucking Liberals". Not wishing to accept a one-sided view, I asked a "fucking Liberal" and received no answer. So I'm jumping to a pretty certain conclusion in supposing that it was the Liberals who were responsible, mainly because all the other political groups on campus are rather chummy with our S.A.

However, let me make one thing clear: I am not an active S.A. member. Technically I belong to the S.A. because I've paid my \$18 in my g.s.f. Neither am I a Liberal. I'm just a member of the apathetic mass which attends this uni and which prefers to get on with its work rather than be politically active. Yes that's it: an apathist, a species despised by both the Libs and the Lefties.

Well, now that I've established myself on neutral ground (i.e. sitting on the fence), I would like to return to the subject of the people who gave us the posters which informed us where our money goes. I'm sure, people, that the S.A. would like to tell you where to go. Fellas, you're have absolutely no artistic pizzazz!! The posters are dull, dull, dull. No wonder nobody noticed them right away. They display a lack of artistic flair and imagination. At least the S.A. print their posters in technicolour with delightful, if not symbolic, piccies on them. Take the 'COOPERATION NOT COMPETITION' series for example. On that one, they've placed a perfectly charming yellow foot which suspiciously looks as if

it's been taken from Monty Python BUT what the S.A. lacks in originality, they make up for in artistic savoir-faire. A dash of colour here, a spot of fancy lettering there and BINGO!! you MIGHT have a poster that gets noticed. Black and white just isn't it!!! If we ARE going to have this uni covered in trivia (and God knows the S.A. is doing a good job of it!) let's do it in style. Or, as Ms Goldfish suggested in the last Woroni, how about a picture? The choice is limitless: Sir John "Matters for Begrudgement" Kerr at the Melbourne Cup, Doug "Thank God I'm A Country Boy" Anthony, Queen Elizabeth "My Husband and I" the Second . . . the list goes on.

Which brings me to another point: your slogan. It won't get anywhere! It's just not catchy enough. Take a couple of S.A. slogans such as "COOPERATION NOT COMPETITION" and "EDUCATION THROUGH ACTION". Now they're the sort of things you can say while brushing your teeth or taking out the garbage. But yours . . . my nose bleeds for the Liberal Party. HAVEN'T ANY OF YOU GOT IMAGINATION? ?? I mean, if it does look as though a poster competition is beginning, the S.A. will kill you (and given half a chance, they would I guess).

Another thing: how about a change of image? At the moment, boys, you're tacky T-A-C-K-Y !! Why not try smiling once in a while? At least the S.A. President is friendly and approachable. She smiles. In short, you can talk to Louise. But your feuhrer, sorry the leader of your illustrious society is about as cheerful as an undertakers' convention. Also, the motto "Be Liberal . . . or else" . . . well, let's face facts. It isn't exactly endearing is it? But, then again, the S.A.'s "Leftist or Death" isn't what you'd call an encouragement.

So, fellas, brighten up the posters and change the image of the Malcolm Fraser Glee Club and you just MIGHT get someone to admit that there is a Liberal Society on campus.

Toodle-oo caribou,  
Apathetically Anonymous

P.S. Did it ever occur to you that the 4900 (4910 minus the Lib. Society) didn't want to attend the S.A. meeting and were content to let Divine Providence in the guise of the S.A. executive deal with their money??

Dear Editors,

In spite of a sense of loyalty to the Vice-President of the Liberal Society, I feel inclined to agree with the criticisms, albeit vituperative, Alex Anderson hurled at Phil Eliason's article on rights in 'Woroni'. Mr Anderson is quite right when he says that Phil's arguments re the Left's inconsistency fall when removed from the context of the Capitalist socio-economic system. Phil is uncharacteristically naive in assuming that people sufficiently brave (foolhardy?) to attack the power/ rights structure in the A.N.U. or educational microcosm would be weak-kneed when it came to assaulting the political structure upon which it depends.

For my own purposes however, I wish to point out an interesting corollary of Mr Anderson's argument. Any onslaught on assessment or whatever must necessarily be an onslaught on its parent system as well. It follows that it is surely a Pyrrhic victory to achieve change in the smaller context without also doing so in the larger. For example, what is the point of sweeping away all assessment whatsoever at A.N.U. (as the Left desires) if "graduates" of such a system would be at a serious disadvantage, employment-wise, in a society still geared to the old formal qualifications? Of course, there is the satisfaction of having had a "self-fulfilling" education, but do the supporters of change realise they may be thereby talking themselves out of bread and butter? Wouldn't it be more honest of the Left to make it clear that it is nonsense for an individual to advocate merely one facet of Leftist philosophy without advocating them all?

Sincerely,

Gary Humphries  
President, A.N.U.  
Liberal Society.

Dear Editors,

I am certainly not paranoid, and when in the past other Australian Jews have told me of anti-Semitism in Australia, I have taken it with a grain of salt.

At the last S.A. Meeting (25.3.80) however, in the election of a representative of A.U.S. for a European junket, one candidate was an object of general mirth and hilarity for no better reason that he was a Jew. Not very pleasant.

If you think that I am being neurotic to be concerned over an incident like that, maybe you should recall what a persecuted history my people have.

I hope that I have made at least some of those responsible feel a little ashamed. If not, maybe I should pack up and leave Australia.

Yours faithfully,  
Ezra Getzler.



### COTTAGE MEETINGS

#### 1. IDEALS . . .

Why is the cottage?  
What is the cottage?  
Where is the cottage?

MONDAY 6:30 PM FOR TEA,  
AT THE COTTAGE.

#### 2. RESOURCES . . .

Where can we get money?!

Submissions need to be written, personal approaches made, a display needs to be constructed.

TUESDAY 1:00 PM  
MUSIC LISTENING ROOM,  
UNION BUILDING  
1ST FLOOR.

# Outline

## Uni Council

The supreme decision-making body of the University is known as University Council.

As is the case with most institutions in this society, this governing body is inaccessible, shrouded in myth and secrecy and totally unrepresentative.

What of ANU's Council.

Who knows the people on it.

Who knows of the decisions it makes on our behalf.

There are over forty people on Council. Undergraduate students, a not insignificant proportion of the Uni's population, have a meagre three representatives! Whose representatives comprise 25% of Council? The Governor-General no less!

Council is noted for its heavily weighted "outside" representation. I think community involvement in Uni's is a good idea, but not if it is limited to representation from elitist groupings.

There was a meeting of Council in the term break. What did this body do? Firstly, it refused to discuss the accommodation demands and would not give speaking rights to students involved in the campaign.

However, the most important talk at Council centered around the matter of voluntary fees for student organizations. Tony Low, with Mr. Ruddock MHR and Senator Rae, tried to push through a motion that Council not recognize any student organization unless it levied a voluntary fee. The politics of voluntary fees is quite a separate issue to that which was under consideration. The central issue was the autonomy of student organizations.

Mr Low in one breath espouses the benefits of strong student groups and yet in the next concedes he doesn't think they are capable of making their own decisions. The question of whether the Students Association should levy a voluntary fee is something that should be carefully considered by students, with decision made after debate at a student general meeting. It is not the place of Tony Low or indeed University Council to tell students how they are going to run their organizations.

Tony Low's actions appear to be prompted by fears of further government legislation. I don't think it is the place of Vice-Chancellors or Uni Councils to do the dirty work of the government. If Fraser & co. want to display their fascist tendencies then let them try, but it is not the role of Council to pre-empt the fancies of the government.

Fortunately for your student organizations on this campus Council rejected Mr Low's moves to destroy our autonomy. Debate on this issue occupied most of Council's time, and merely re-affirmed for me the belief that not only is the government a threat to student's rights, but so too are the administration of this University. We must not, indeed cannot, trust the Vice-Chancellor's of this world, and secondly we should not have to rely on unrepresentative governing bodies like Council to protect our interests against such attacks.

Louise Tarrant

## AUS

Two of us from ANU spent the first week-end of the holidays at a Regional conference of AUS held at the University of New England at Armidale. This conference was well attended. People came from most NSW campuses. It was especially good to see many of the campuses who seceded in 1977 and 1979 showing an interest in AUS, once again. Apparently they have realized that the only way students can resist the pressure put on them by the Fraser government is by unity.

Worthwhile discussions were held on a variety of subjects of direct relevance to students — including student financing (T.E.A.S.), assessment and student welfare. Discussion took place about the planned merger of the Sydney Teaching campuses; Alexander Mackie, Sydney Teachers College, Kindergarten Teachers College, and Nursery School Teachers College. Most delegates expressed reservations about this merger, but recognizing its inevitability, AUS is doing all it can to make the proposed merger as advantageous as possible for the students involved. AUS's research assistant Simon Maginson has already given a submission outlining the AUS demands to the Education Dept. committee.

A major campaign is being organized for June and July, around the T.E.A.S. issue. Each campus will choose a week to be designated T.E.A.S. week, in which attention will be focussed on the pathetically low levels of TEAS being paid at the moment, and more importantly on the fact that most tertiary students receive no help at all from this "tertiary education assistance scheme". We aim to get as much publicity as possible and to hold demonstrations. More info about this will be forthcoming from the Students Association office. In the discussions it was obvious that the amount of activity at ANU is greater than that on most other campuses.

Malcolm Jackson

## The Cottage

Collectively, we "the cottage people" are sick to death of the crap that's flying about re the way in which the Cottage is run. We take the right to call ourselves the Cottage people by virtue of the fact that without us, the place would have closed long ago.

"We" consist of students — full and part-time, young and not so young, student dropouts, dole bludgers, under-privileged degenerates, and the lunatic fringe; which basically means that "We" are your normal average product of Canberra society. Some of us are presently staying at the Cottage, some of us work the Roster at the Cottage, and some of us are simply "using" (not to be confused with abusing) the place. But all of us know that the Cottage needs to run on a give-and-take basis and that mere impractical theorising is just not on.

If the Cottage is to run as a drop-in-centre, there must be someone there to keep the place open.

If the Cottage is to keep on in its role as a place to get a good night's sleep away from your normal habitat, to study quietly away from it all, to watch TV, to warm yourself by the fire, to eat a decent meal (donations gladly accepted), to have a quiet or a heavy discussion, someone from the roster has to be there. Someone to answer the telephone, to cook the meal, to wash the dishes, to chop the wood, to light the fire, to drink some tea; in other words, to keep the place going.

This duty is not under-taken by one or two alone, but by a roster of volunteers. This is where the give-and-take situation comes in; you give a bit of your time and the cottage stays open in order that you may use it to the fullest.

At various times there are B-B-Q's dinners, and meetings, giving everyone the opportunity to meet their contemporaries and to have a good time. So far, due to the efforts of we, the Cottage People, the place is always open so that any time anyone can come in and meet others who rostering, visiting, or staying at the Cottage. Interesting discussions can and do occur and if you are worrying about something that seems too much for you, and want to discuss it, there is someone (usually) at the Cottage who has endured the same type of ordeal: i.e. TEAS cut off, essays piling up and overdue; no money; no place to live; loneliness; depression; or anything else that can hit you simply because you are a human being. But, believe it or not, in the midst of all that, you will still find positive vibes. We'd like to see you at the Cottage; enjoying its services but also putting your name on the roster, and coming forth with a little practical support. The cottage is at 16 Balmain Lane, between the lake and University House. The number of the phone is (internal) 4394.

## High Court

On May 26th 1980, the new High Court of Australia building will be opened in Canberra by the Queen. This is an event worth examining, for the costly pomp and ceremony of the opening will be a timely reminder (for all those who care to notice) of the clear hypocrisy of our decision-making politicians. The sums being spent on this festive weekend (for instance, \$40,000 for new uniforms for Commonwealth car drivers; \$12,000 for commemorative medallions) are totally unwarranted, coming as they do at a time when the decimation of welfare responsibilities is justified as being a crucial money-saving measure.

It is estimated that the total direct cost of the opening will top \$1 million, which includes a single item of \$400,000 to pay for a plane to transport the Queen from England to Australia and back again.

This is without considering the costs of the building itself.

Contrasts between these figures and the amounts available for community welfare concerns are totally damning, and suggest that this government thinks the poor can survive on healthy doses of monarchy!

It is particularly rewarding to compare this \$1 million with the \$175,000 provided annually by the federal government for all of Australia's community legal centres. The larger figure is the probable budget for a one-day ceremony.

The "High Court of Australia Fan Club" started as a group of law students at Monash University, but there are now contingents on other campuses and in legal services throughout the country. People from the HCAFC will converge on the lawns of Parliament House in Canberra on the 24th May, in convoys principally from Sydney and Melbourne; we will open "The Lawns Legal Service" for the weekend, to provide for the needs of the tent community springing up around it. A static display will explain the nature of the High Court, its functions and some of its more notorious decisions.

A repertoire of street theatre will be performed, designed to communicate through the media a critical perspective on the opening of this extravagance.

This requires interest and energy from Canberra residents, too. You might be able to find out more from the S.A. office, even perhaps purchase a T-shirt featuring a typical High Court donkey. The most important thing is to stay tuned for the weekend of 24th-26th of May.

### STOP PRESS

A tent legal aid service will be officially opened on the High Court lawn (or as close as the cops will let us) at 2pm on Sunday 25th. It will be followed by street theatre and a planning meeting for the next day's demonstration.

Monday 26th. Meet at the National Library at 11.45. If you can't come, the official opening is at 2.00pm, get there then.

**LESBIAN? GAY? UNSURE?**

If you're any of these, and are 22 or under, you may be interested in a Gay and Lesbian Youth Group.

The group is designed to be a friendly action and support group for the Homosexual youth of Canberra.

We meet:

2.30 pm every Saturday,  
Health Promotions Centre,  
Cnr. Rudd & Childers Sts.,  
City. (enter from Rudd St.)

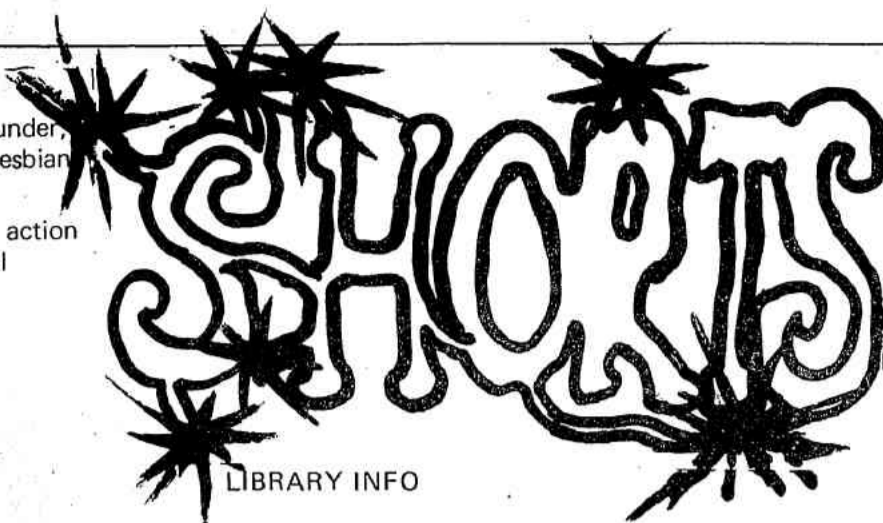
**Special announcement —**

The A.N.U. Bridge Club will be holding Rubber Bridge in the Bridge T.V. Room every Tuesday and Friday starting at 1.00 pm.

This genuine offer commences Tuesday the 20th of May 1980, so bring yourself along for many a fun-filled hour playing A.N.U.'s newest form of entertainment . . . . BRIDGE!

**NEED AN INEXPENSIVE RELIABLE CAR?**

Ford Falcon XP 1966, new motor, runs extremely well, radio, heater, owner needs money, \$500 o.n.o. 47 9453.



**LIBRARY INFO**

**Did you know?**

When you receive a recall notice from the Library, you have five days (from the date of issue of the notice) to return the book. Books are only recalled when they are needed by another borrower, or for Short Loan. To avoid a fine, and give others a fair go, always return books promptly!

**Helpers are wanted to sell buttons for KOOMARRI Home and School for the Handicapped, 29th, 30th and 31st May. Ring Mrs Hooker on 86 4647 or Mrs Mostyn 81 4744.**

Intourist (the official USSR tourist agency) had a new slogan for the Stuttgart Trade Fair:

"Come to us before we come to you."

**A.N.U. FENCING CLUB**

Beginners' classes in fencing commence Thursday May 22 in the A.N.U. Gym. Indulge your fantasies to become a Cyrano de Bergerac or Errol Flynn. This modern Olympic sport is one of the most exciting events on the tournament calendar.

A series of six lessons introduces the basics and takes the beginner up to fighting standard. For five dollars club members may borrow all the equipment they need throughout the year. Tuition for the beginners classes costs three dollars.

Classes begin the first Thursday in second term, at 7 o'clock. See Carol James in the office in the gym for more details or ring:

Jim James 95 6258 or Kirsten Anker 49 6672

The A.N.U. Film Group needs more members to stay alive!

Thus we announce —

**CHEAPER MEMBERSHIP PRICES FOR SECOND TERM.**

You can join for the rest of the year for:

Students/Unemployed \$12  
Staff/Employed \$16

and see as many films as you like.

**A.N.U. FILM GROUP**

Film-making Competition. For \$5.00 (half film price) use our equipment and make a 3 minute Super-8 colour film.

Information and entry forms available at the Coombs Lecture Theatre and the Students' Association Office in the Union.

Best films shown at the Bush Week Cinethon.

Entries close 13th June.

For reliable typing with I.B.M. Golf Ball.

Punctual service —  
Reasonable rates —  
Relevant phone numbers:

Ask for Jenny. Day 726077  
A.H. 82 4861.

Recommended by a satisfied customer.

Snake Anderson.

**CUT-PRICE OVERSEAS AIR TICKETS**

.....All types and destinations..... Considerable discounts. For details see Peter Byron, Toad Hall Room D202 or leave a message on 49 4722 (business hours) or 88 2804 (after hours)

The Campus Amateur Dramatic Society, present "Inner Voices" an Australian play by Louise Nowra. The play will be performed at 8:30 each evening in the Main Hall at the A.N.U. Arts Centre, from Wednesday 4th June to Saturday 7th June (inclusive) and Wednesday 11th June to Saturday 14th June (inclusive). Tickets at the door will be \$4 and \$2 concession (student, pensioner, Jobless Action etc.). Details of the play are in Woroni Volume 32 no. 4. C.A.D.S. contact is Fiona Robertson on 47 4381. "Inner Voices" will also be performed by CADS at the Festival of Australian Student Theatre.

CADS' "Inner Voices"  
Main Hall, A.N.U. Arts Centre.  
8:30 p.m. June 4th-7th  
June 11th-14th  
Tickets \$4 (\$2) at door.

**CHINA**

**1980  
SUMMER  
YOUTH TOURS  
\$1,240  
Ex  
HONG KONG**



This year, Student Travel Australia Pty. Ltd., in association with New Zealand, Canadian, Irish, Dutch and American Student Travel organisations is conducting a series of Youth Tours to China in conjunction with the China Youth Federation and the Hong Kong Student Travel Bureau.

**19 Days in total - 15 Days in China - \$1,240 ex Hong Kong**

**1980 CHINA SUMMER DEPARTURE DATES:**

Arrival Hong Kong	Enter China	Return Hong Kong
June 07	June 10	June 24
July 06	*July 09	July 23
August 10	*August 13	August 27
August 30	September 02	September 16
September 07	*September 10	September 24

**\* Itinerary 2.**

China is not the place you can visit at a weeks notice. If you've decided today, there may still be places for the June departure. We need 8 weeks to make it happen. Ring us now and tell us.



**Concessions  
Building,  
A.N.U.,  
Canberra 2600.  
Telephone  
48 6591**

**your ideas in motion:**



**STUDENT  
TRAVEL  
AUSTRALIA  
PTY LTD**

Accredited by the Australian Union of Students

## A LETTER & MORE NOTES

ROBERT BURNS

by

JOHN PAISLEY

Monday to Friday, 12.40-1.20pm  
19th to 30th May — Canberra  
Theatre Foyer.

Directed by Warwick Baxter.

Robert Burns is a program based on the songs, poems and autobiographical writings of this most famous of Scottish poets.

John Paisley will take the role of Robert Burns. He will be accompanied by a singer and a piper.

\* \* \* \* \*

'I want someone to laugh with me, someone to be grave with me, someone to please me and at times no doubt to admire my acuteness and penetration.'

R.B.

UNEMPLOYMENT — its causes  
its effects

ACT Young Labor presents  
a seminar:

"TOWARDS FULL EMPLOYMENT"

with speakers to include:

MICK YOUNG, Labor Spokesperson  
on employment.

RALPH WILLIS, Economic Affairs.  
PROF. WHEELWRIGHT, Political  
Economy, Sydney

MAUREEN HORDER, M.H.A.  
NEVILLE CURTIS, Exec., J.A.

SUNDAY, MAY 25th, 1.00 pm.

CANBERRA WORKERS' CLUB

Admission: \$2.00

Unemployed, students,  
pensioners FREE'

NARELLAN HOUSE —  
CORIN HOUSE —  
& LENNOX HOUSE 'A' BLOCK

Friendly and relaxed self-catering  
accommodation for full-time and  
part-time A.N.U. students.

Narellan House

Resident: \$17pw Visitor: \$19 p.w.

Corin House

Lennox House

\$14 pw Visitor: \$17 pw.

Enquiries to the Student Accommod-  
ation Office, Chancery Annex.

### ACCOMMODATION

The Rent Strike goes on !!

The Accommodation Campaign goes on !!

University Council — like the V.C. has "sympathy"  
for students and student poverty: but they will not  
consider acting on their "sympathy".

They voted not to consider the accommodation  
demands at Council and referred the whole matter  
back to the "appropriate" committees.

SO:

MAINTAIN THE RENT STRIKE — JOIN IT!

VISIT THE PEOPLE LIVING IN 20 BALMAIN  
CRES (ACROSS THE ROAD FROM  
UNIVERSITY HOUSE — near the  
No Through Road sign)

ATTEND A MEETING TO DISCUSS COUNCIL'S  
"RESPONSE"

THURSDAY 1.00 pm MEETINGS ROOM,  
UNION

— DARE TO STRUGGLE: DARE TO WIN.

# MORE SHORTS

Dear editors,

Firstly, I must apologise for not having  
answered Philip Walker's queries about  
S.A. policies and my own politics earlier.

The basic argument of Philip's  
was, I think, that an ideal of open uni-  
versity and democratic education is  
inconsistent with the situation where a  
portion of every student's General  
Services Fee (G.S.F.) goes to the S.A.  
and other student organisations.

I think we need to understand  
what the G.S.F. is and where it goes  
before we enter into such a discussion.  
When a student enrolls at A.N.U. s/he  
pays an amount to University admin-  
istration. When you enrol you also  
have the choice of joining any or all  
of the student organisations.

University Council then apportion-  
s this collected money to the  
student organisations in relation to  
the amenities and services provided  
by them. Since these amenities and  
services are accessible to all students —  
whether members or not, it seems  
fair that all contribute to the func-  
tioning of an important and integral  
part of Uni. life.

Back to the question of seem-  
ing contradictions.

Open university is at this stage  
an unrealized ideal. A fully funded  
student Association can however do  
much to breakdown many of the  
barriers that make this place so elit-  
ist and closed off to so many sections  
of the community. The S.A. is work-  
ing on campaigns such as increasing  
and extending T.E.A.S.; more, cheaper  
accommodation; less competitive assess-  
ment; less workloads, exposing sexism  
in education, blocking the reintroduction  
of fees and loans, and increasing edu-  
cation funding.

Gains won in any of these areas  
must benefit students and break down  
some of the many barriers confronting  
people wishing to come to university.  
Trying to destroy the S.A. by cutting  
off its funds will certainly make sure  
open university remains an unrealized  
dream.

Philip's second point refers to  
an 'apparent' contradiction between  
my supporting of students on a rent  
strike but not supporting students  
who withhold part of their G.S.F.  
money. There is a great difference!  
Students who withhold part of their  
fees are in effect cheating on other  
students. They are jeopardising the  
viable functioning of the student  
organisations and the many amenities  
and services they provide for ALL  
students on this campus.

Those students on rent strikes  
are merely refusing to pay part of  
an already insufficient income into  
the profit coffers of the university  
administration. Admin. last year  
made a 12% profit on their housing  
operation by exploiting already  
severely disadvantaged students. Rent  
strikes must in the long term win  
for students better accommodation  
conditions, withholding of general  
service fee money will merely destroy  
all the benefits student organisations  
offer ALL students.

I hope that this has answered  
some of Philip Walker's queries.

Yours In the Struggle,  
Louise Tarrant.

### CRISIS TIME IN TASMANIA.

Usually when you finish reading the  
Tasmanian Wilderness Society News-  
letter you're left with the feeling that  
the campaign to save the Franklyn  
River is rolling along nicely. Well the  
last newsletter left me feeling that  
this is the last chance to act to pres-  
erve Tasmania's South-West Wilderness.

The Tasmanian Government will  
decide the fate of the Franklin in its  
next sitting which begins on July 6th!!  
It appears that there will be no inde-  
pendent inquiry concerning the merits  
of the scheme before that time.

In past weeks various proposals  
for an inquiry have been proposed in  
parliament. The one which came  
closest to being implemented was one  
consisting of a group of Labor politici-  
ans many of whom have publicly  
supported the Hydro Electricity Com-  
mission's plans to dam the Franklin.  
This was scrapped leaving no inquiry  
at all.

The Tasmanian Wilderness Soci-  
ety is bluntly saying we need a lot of  
money and we need it now if we are  
to intensify the campaign to save the  
Franklin. They are asking each mem-  
ber to raise \$200 towards the campaign.  
That's how urgent the need is.

There will be a collection at the  
Union Building early next term. If  
you want to help with that could you  
contact the Students' Association. If  
you care about preserving this planet's  
wilderness areas put aside as much as  
you can afford to help save the Frank-  
lin. With wilderness areas there are  
no second chances!

THE FRANKLIN RIVER NEEDS  
FINANCIAL SUPPORT NOW !!!

Postscript:

I've just received another T.W.S.  
newsletter — things are looking up.  
Fourteen hundred people at a Save  
the Franklin Meeting in Melbourne,  
Harry Butler appearing in Tasmania  
wide advertising supporting the cam-  
paign and once more a positive mood  
prevails.

But they still need our support!!

### HEARD OF STUDENT ATTRITION?

- closely related to Mal-nutrition!
- since 1976 A.N.U.'s full-time undergraduate  
enrolment has fallen by 12.75%
- not surprising when you consider that only  
about 10% of students get full T.E.A.S. which  
now stands at 55% of the poverty line (the  
level at which someone may be called  
'extremely poor')
- not surprising when you consider the lack of  
child care facilities on A.N.U. campus
- not surprising when you consider the cost of  
housing in the A.C.T. — whether on the  
private-private or the private-university markets  
(students aren't eligible for government  
housing — by arrangement.)
- What needs to be done to make the choice  
of tertiary study available?

Obviously we must agitate for —

- More T.E.A.S., more students on T.E.A.S.
- More good support facilities, like child  
care facilities.
- Cheaper accommodation.



# ANARCHY THE BASICS

The first anarchists were people in the English and French revolutions of the 17th and 18th centuries who were given the name as an insult to suggest that they wanted anarchy in the sense of chaos or confusion. But from the 1840s anarchists were people who accepted the name as a sign to show they wanted anarchy in the sense of absence of government. They argue that government is harmful because no person can be trusted to rule others. (Power tends to corrupt, and absolute power corrupts absolutely.) Anarchism is an ideal type which demands at the same time total freedom and total equality.

## LIBERALISM AND SOCIALISM:

Anarchism may be seen as a development from both liberalism and socialism. Liberalism (freedom) and socialism (equality) are in the end the same thing. Freedom is not genuine if some people are too poor or too weak to enjoy it and equality is not genuine if some people are ruled by others.

Anarchists see history as a dualistic process. The history of all human society is the story of a struggle between the rulers and the ruled; the principles of authority and liberty, of government and rebellion, of state and society, are in perpetual opposition.

Anarchism is not just a mixture of liberalism and socialism; that is social democracy or welfare capitalism. Both liberals and socialists depend on government: the essence of anarchism, the one thing without which it is not anarchism, is the negation of authority over anyone by anyone.

## DEMOCRACY & REPRESENTATION:

When anarchists oppose democratic governments they believe that *democracy is not the rule of the people* — that democracy is a logical contradiction, a physical impossibility. Genuine democracy is possible only in a small community where everyone can take part in every decision; and then it is not necessary.

Most people now agree that we have no obligation to a government in which we have no voice; anarchists go further and insist we have no obligation to a government we have chosen: in practice, no doubt, most things will always be done by a few people — by those interested in a problem and are capable of solving it — but there is no need for them to be selected or elected . . . they will emerge anyway. The point is that leaders and experts do not have to be rulers, that leadership and expertise are not necessarily connected with authority.

## STATE & CLASS:

Anarchists have traditionally concentrated their opposition to authority on the state — that is, the institution which claims the monopoly of power within a certain area. This is an oversimplification of the concept 'state' since some are certainly more authoritarian than

others. But anarchists object to the obviously repressive institutions of government — officials, laws, police, courts, prisons, armies, and so on — and also to those which are apparently benevolent — subsidised bodies and local councils, nationalised industries and public corporations, banks and insurance companies, schools and universities, press and broadcasting, etc. — Anarchists argue that the main function of the state is to hold down the people to limit freedom — and that all benevolent functions of the state can be exercised and have been exercised by voluntary associations. Here the state resembles the medieval church. In the Middle Ages the church was involved in all essential social activities: only the church could baptise, marry and bury people and they had to learn that it did not actually control birth, love and death. People have learnt to realise that participation of the church is unnecessary and even harmful; what we now have to learn is that the domination of the state is equally pernicious and superfluous.

Anarchists do not agree with Marxists that the basic unit of society is class, but most agree that the state is the political expression of the economic structure, that it is the representative of the people who own or control the wealth of the community and the oppressor of the people who do the work which creates that wealth. Anarchists agree with Marxists that the present system must be destroyed, but they do not agree that the future system can be established by a state in different hands: the state is a cause as well as a result of the class system. The state will not wither away — it must be deliberately abolished.

## PROPERTY:

In one sense property is theft — that is, the exclusive appropriation of anything by anyone is a deprivation of everyone else. Any particular person's right to any particular thing depends not on whether (s)he made it, found it or bought it, but on whether (s)he needs it and, more to the point, whether (s)he needs it more than someone else.

Anarchists are in favour of private property which cannot be used by one person to exploit others. What we are against is the public property which is no use in itself and can be used only to exploit people — land and buildings, instruments of production and distribution, raw materials and manufactured articles, money and capital. As soon as a person has more than enough, it either goes to waste or it stops another person having enough.

## GOD AND CHURCH:

The early anarchists were opposed to the church as much as to the state. The slogan '*Neither God nor master*' sums up this message. Many people still take the first step towards anarchism by abandoning their faith and becoming rationalists or humanists: the rejection of divine authority encourages the rejection of human authority.

The general anarchist hatred of religion has declined as the power of the church has declined.

## WAR AND VIOLENCE:

Anarchists have always opposed war, but not all have opposed violence. War is the extreme example of authority outside a society, and at the same time a powerful reinforcement of authority within society.

Anarchists have distinguished between national wars between states and civil wars between classes. Anarchists have taken an active part in many armed risings and civil wars, especially those in Russia and Spain. Though they were involved in such fighting, they were under no illusions that it would itself bring about revolution.

Despite stereotypic prejudices about the 'dark' and 'violent' side of anarchism, the main perpetrators of violence have been those who maintain authority, not those who attack it. No anarchist can rival the Blitz and

the Bomb, no Ravechol or Bonnot can stand beside Hitler or Stalin.

## THE INDIVIDUAL AND SOCIETY

The basic unit of personkind is the individual human being. Nearly all individuals live in society but society is nothing more than a collection of individuals and its only purpose is to give them a full life. Anarchists do not believe that people have natural rights, but this applies to everyone; an individual has no right to do anything, but no other individual has a right to stop another person doing anything. There is no general will, no social norm to which we should conform.

We therefore have no time for morality in the traditional sense. Such things as dress, appearance, speech, manners, acquaintances etc. are matters of personal preference. So is sex. We are in favour of free love, but this does not mean that we advocate universal promiscuity. It means that all love is free and that people should be able to choose (or reject) forms of sexual behaviour and sexual partners for themselves. The same principle applies to such things as drugs. People can intoxicate themselves with alcohol or caffeine, cannabis or amphetamine, tobacco or opiates and we have no right to prevent them, let alone punish them, though we may try to help.





# HOW ANARCHISTS DIE



Anarchists are notorious for disagreeing with each other, and in the absence of leaders and officials, hierarchies and orthodoxies etc. this is natural. There are nevertheless several well-established types of anarchism:

## PHILOSOPHICAL ANARCHISM

This is the view that the idea of a society without government is beautiful but not really desirable, or desirable but not really possible. Such an attitude dominates all apparently anarchist writing before 1840. It is an attitude which is still found among people who call themselves anarchists but remain outside any organized movement. Active anarchists tend to despise philosophical anarchists.

## INDIVIDUALISM, EGOISM, LIBERTARIANISM.

*Individualism* is the view that society is not an organism but a collection of autonomous individuals who have no obligation towards society as a whole but only towards one another. This view has existed before there was any such thing as anarchism and it has contrived to exist quite separately from anarchism. The earliest proponent of this view was William Godwin writing in 'An Enquiry concerning Political Justice' (1793). It is an anarchism for intellectuals, artists and eccentrics, for people who work alone and like to keep themselves to themselves. Individualist anarchists are the 'basic' anarchists who simply wish to destroy authority and see no need to put anything in its place.

A more extreme form of individualism is *egoism*, especially in the form expressed by Max Stirner in 'Der Einzige und sein Eigentum' (1845) ('The Ego and His Own'). Stirner differs from individuals in that abstractions such as morality, justice, obligation, reason and duty are rejected in favour of intuitive recognition of the existential uniqueness of each individual. It naturally opposes the state, but it also opposed society and tends towards nihilism (the view that nothing matters) and solipsism (the view that one oneself exists). It is clearly anarchist, but in a rather unproductive way; since any form of organisation beyond a temporary "union of egoists" is seen as the source of new oppression. This is the anarchism for people who want an absolute answer and no compromise.

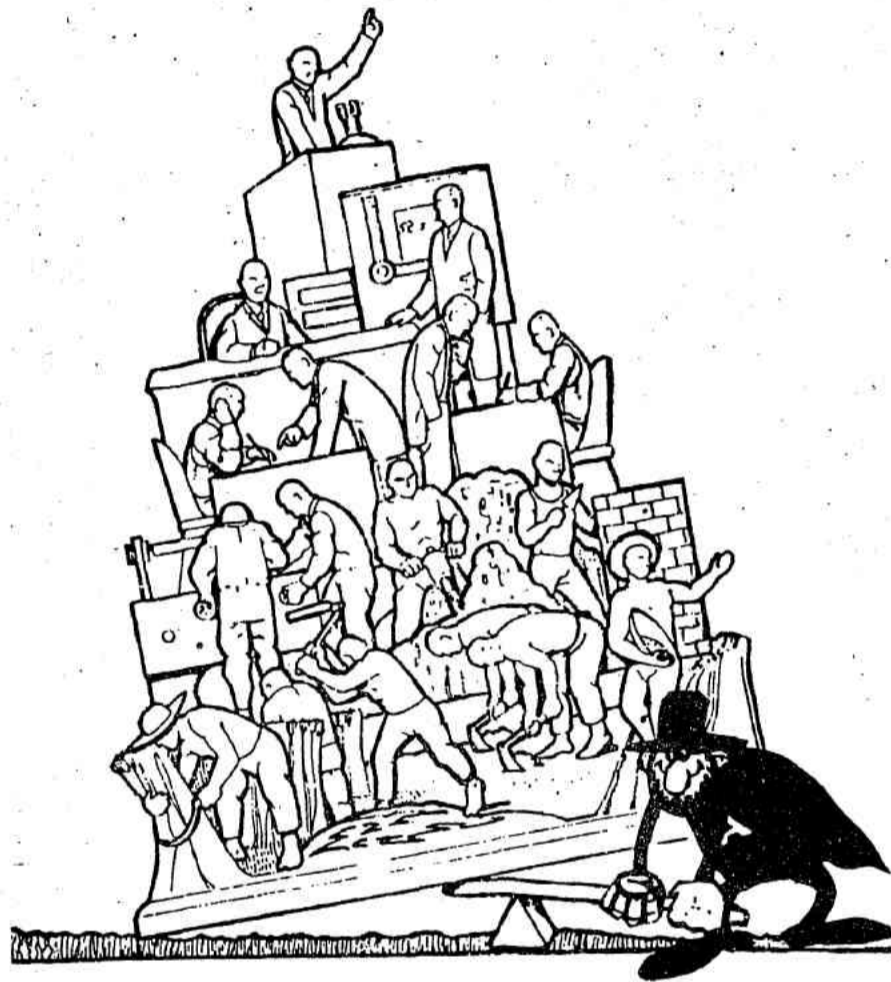
A more moderate tendency which derives from individualism is *libertarianism*. This is in its simplest sense the view that liberty is a good thing; in a stricter sense it is the view that freedom is the most important political goal.

## MUTUALISM AND FEDERALISM:

The type of action which appears when individualists begin to put their ideas into practice is *mutualism*. This is the view that society should be organised by individuals entering into voluntary agreements on the basis of equality and reciprocity. Pierre-Joseph in 'What is Property' (1840) was a mutualist. He postulated a society which is made up of co-operative groups of free

individuals exchanging the necessities of life on the basis of labour value, and exchanging free credit through a people's bank. This is an anarchism for craftspeople, artisans, small-holders, shopkeepers, professionals and specialists: for people who like to stand on their own feet. Mutualism is the princ-

ple of co-operative movement. Economic mutualism is thus seen as co-operativism minus bureaucracy, or capitalism minus profit.



Mutualism expressed geographically rather than economically becomes *federalism*. This is the view that society in a wider sense than the local community should be coordinated by a network of councils which are drawn from the various areas and which are themselves co-ordinated by councils covering wider areas. The essential feature of anarchist federalism is that members of such councils would be delegates without any executive authority, subject to instant recall, and that the councils would have no central authority, only a simple secretariat.

## COLLECTIVISM, COMMUNISM, SYNDICALISM.

The type of anarchy involving a direct threat to the class system is what used to be called *collectivism*. This is the view that society can be reconstructed only when the working class seizes control of the economy by a social revolution, destroys the state apparatus, and reorganises production on the basis of common ownership and con-

trol by associations of working people. The instruments of labour would be held in common, but the products of labour would be distributed on the principle of the slogan 'From each according to her (his) ability, to each according to her (his) work'.

The first modern anarchists —

the Bakunists in the First International were collectivists. In reaction against the reformist mutualists and federalists and also against the authoritarian Blanquists and Marxists, they postulated a simple form of revolutionary anarchism. This is an anarchism for class conscious workers and peasants, for militants and activists in the labour movement, for socialists who want liberty as well as equality.

This anarchist collectivism must not be confused with the better known authoritarian and reformist collectivism of the Social Democrat and Fabians. The latter is based on common ownership of the economy but also on state control of production. A better description of this type of anarchism is *libertarian socialism* which includes not only anarchists who are socialists but also socialists who lean towards anarchism but are not quite anarchists.

The type of anarchism which appears when collectivism is worked out in more detail is communism. This is the view that it is not enough for the instruments of labour to be held in common, but that the products of labour should also be held in common and distributed on the principle of the slogan 'From each according to

her (his) ability, to each according to her (his) needs.

The communist argument is that while people are entitled to the full value of their labour, it is impossible to calculate this value for the work of each is involved in the work of all. It is therefore better for the entire economy to be in the hands of society as a whole and for the wage and price system to be abolished. Some leading communists include Kropotkin, Malatesta, Reclus, Goldman etc. Since the 1870's the principle of communism has been accepted by most anarchist organisations favouring revolutions (the main exception was Spain which retained the principle of collectivism because of strong Bakuninist influence).

Libertarian communism should not be confused with the communism of the Marxists which is based on common ownership of the economy and state control of both production and distribution. Many anarchists seem to have called themselves communists not so much from definite conviction but more from a wish to challenge the Marxists on their own ground and outdo them in the eyes of public opinion.

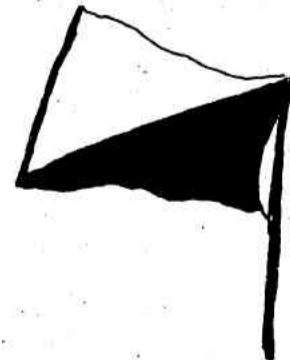
The type of anarchy which appears when collectivism or communism concentrates exclusively on the problem of work is *syndicalism*. This is the view that society should be based on trade unions, as the expression of the working class, reorganised so as to cover both occupation and areas, and reform so as to be in the hands of the rank and file, so that the whole economy is managed according to the principle of workers' control.

## CONCLUSION:

The difference between various types of anarchism is becoming less important in recent years. In our private lives we are individualists doing our own thing, choosing our friends and companions for personal reasons. In our social lives we may be mutualists, making free agreements with each other. In our working lives we would mostly be collectivists joining our colleagues in producing for the common good.

So, there it is. . . the basis for a revolution. You decide how you stand.

Greg Falk.



reference for this article: "About Anarchism" Nicholas Walker 1977.

# ANARCHISM: NOT JUST A WILD UTOPIAN DREAM

If you say to someone that you are an anarchist, and that you believe society should be based on principles of **self management**, (i.e. people controlling directly the relationships they are part of), you usually get an immediate negative response. Most people say that human nature requires there to be order givers and order takers, managers and those who are managed. They say that anarchism and self-management have never been (and by implication, never will be) the principle around which society is organised.

The issue of human nature is too complex to deal with here (but I am at present working on a pamphlet on the topic, showing that there is in fact very little human behaviour that is innately determined). I do, intend, however, to show that in the past self-management has been the principle for social organisation at various times and in various places throughout history.

The examples are numerous, thus I must be selective. Consequently I will limit the examples given to several instances that have occurred in Europe in the last few hundred years.

## ENGLAND 1647

After the first major round of the English Revolution (sometimes referred to as a civil war) had been fought the New Model Army was ordered to disband by the Parliament. As Parliament had not produced any of the social and political reforms the troops expected and had indeed fought for, the army rank and file revolted. They organised themselves into an Army Council that represented all elements in the lower ranks. After a period of hesitation the officers joined them. The debates between rank and file representatives (arguing for a more democratic society) and the army top brass (who called for 'restraint') can be found in A.J.P. Woodhouse, Puritanism and Liberty. Eventually the grass-roots movement was crushed by Cromwell and "law and order" established. (For more details of these primitive moves for self-management in army organisation, see H.M. Brailsford, The Levellers and the English Revolution).

## PARIS 1871

After the defeat of the French in the Franco-Prussian war, the people of Paris revolted, and organised themselves into the legendary Paris Commune. In its six week existence, the people of Paris established direct democratic control of the army, bureaucracy, police force and judiciary by making all these positions elective and revokable at any time. All such state functionaries only received an average workers' wage. The city was run by a central assembly based on the same principles. Between 15,000 and 30,000 died in the heroic defence of the Commune. (For more details see K. Marx, The Civil War in France and E. Schalkind, The Paris Commune: the view from the left).



## RUSSIA 1905

In the latter part of that year, after months of strikes and several massacres by Tsarist state forces, several Soviets were established in Russia, the main one at St. Petersburg. Soviets (i.e. Councils of Workers' deputies) ran their local regions for various lengths of time and to various extents, before their destruction by the Tsarist state. They were similar to the Paris Commune in structure and organisation. (See D. Anweiler, The Soviets . . . 1905-1921, and L. Trotsky, 1905).

## RUSSIA 1917-1918

After a spontaneous revolution in February 1917, Soviets again appeared throughout Russia. Besides soviets however, factory committees also emerged which in many instances took control of factories. A factory committee represented all the workers in a factory, and was one of the main organs of worker self-management in the Russian Revolution. From early 1918, open hostility by the Bolsheviks started, and eventually both the factory committees and Soviets were effectively destroyed, and the rule of the Party took over in Russia. (see O. Anweiler, *op. cit.*, but see especially M. Brinton, The Bolsheviks and Workers Control, 1917-1921)

## GERMANY 1918-1919

At the close of World War I Workers' and Soldiers' Councils (similar to Soviets) sprang up all over Germany and formed the initial basis of the German Revolution. In the spring of 1919, a more radical thrust came from the working class in the form of a general strike movement based on, and hoping to achieve, Factory Councils as the basic organisation of society. (Factory Councils were similar to Russian Factory Committees). This movement too was destroyed by a party, the German Social-Democratic Party (See G.D.H. Cole, A History of Socialist Thought Volume 4, part 1).

## ITALY 1919-1920

A similar movement to the German Factory Council one burst onto the scene in Italy in the years immediately after World War I. (see A. Gramsci, Soviets in Italy, Institute for Workers' Control Pamphlet No. 11).

## RUSSIA 1921

In the naval town of Kronstadt a commune similar to that of the Paris one of 1871 was established by radical workers and sailors calling for a restoration of soviet democracy. It was the first proletarian uprising against the bureaucracy. It was ruthlessly crushed by Trotsky and the Bolshevik Red Army. (See P. Avrick, Kronstadt, 1921 and Ida Mett, The Kronstadt Uprising).

## SPAIN 1936-1939

The Spanish Revolution (sometimes called civil war) is one of the largest and longest examples of society run on self-management lines. Over a third of Spain during this period was run on anarchist principles. The revolution was eventually destroyed by fascist forces (Spanish, German and Italian) and Stalinist harassment behind the lines (see Sam Dolgoff, The Anarchist Collectives and George Orwell, Homage to Catalonia).

## FRANCE, May 1968

For over six weeks France was paralysed by a general strike of workers, launched spontaneously in sympathy with student take overs of the universities. Most universities were "socialised" and declared open to all to participate in. Many workers started moves towards workers' control of factories. Due to the low level of self-management consciousness and division in the working class largely due to the work of the French Communist Party the revolution failed. Even so, the upheaval and organisation in the

universities proved that a capitalist society could be brought to its knees by an Anarchist type revolt. (See R. Gregoire and F. Perlman Worker-Students Action Committees, France May '68).

## ENGLAND 1974-

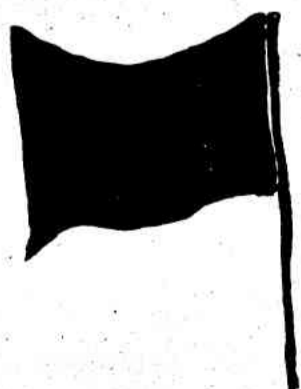
Late in 1974, 18,000 workers at Lucas Aerospace, organised an alternative corporate plan on how to run the company they worked for. Instead of 'defence' products they designed and produced socially useful, environmentally sound goods. They were designed and produced by workers, technicians and office staff all co-operating without Management. Their struggle for self-management against the Lucas bosses continues to this day (See M. Cooley, 'Design, technology and production for social needs: An initiative by the Lucas Aerospace workers' in New Universities Quarterly, Winter, 1977 (Vol. 52, No. 1)).

These examples reveal that in the past self-management has formed the basis of organisation for various groups of people. Some may say however that none of them have succeeded, therefore anarchism is impossible to achieve. Such a view is too simple though. The reason these movements have not succeeded is not because of some weakness inherent in anarchism but because the forces of reaction by right wing elements and so-called left-wingers of an authoritarian breed were more powerful. These forces, however, will not always have the upper hand. Further, from these experiences (and others) the libertarian or anarchist left can and does learn lessons.

Anarchism then, is not just a wild utopian dream. It has existed in the past and is still a real possibility for the future. This is what spurs anarchists on, for they live by the belief that:

"The future will be what the people struggle to make it."

(For more details and information see the references given, or see me at the A.N.U. Left Group meetings, Tuesday 5.00 at quiet end of the bar: John Buchanan).





# APATHY, LETHARGY & cynicism ?



## hard facts AN OPEN LETTER TO STUDENTS

As well adjusted members of an ever increasing intellectual institution I thought I might drop a passing line about your selfish, arrogant, cowardly, petty bourgeoisie attitudes (listen SCUM, this may mean YOU).

Do you come from privileged stock? Are you plotting a course towards self annihilation in the depths of capitalist exploitation, ripoffs and murdering competition? If so, why don't you be open about these things and go join the Liberal Party where all Toadies like you belong. At least then we'll know our enemies. SPIT:

But seriously folks I don't really think you're all like that. The trouble with most of you though is that you sit in your rooms wanking over theories and never get around to doing anything.

There are many things you can do to put an end to these destructive practises. Did you know there are some students among us who have to struggle on a pittance of an income? Did you know that some of them spend all their money on basics and still go into debt?

Well it's time something was done! WHAT?

For a start, let me tell you, there is nothing that is more stimulating (sex excluded) than seeing your 2 week old mildewed apple pie hit our crazy grazer Mal fair on the fuckin nose (GRRR!). Or watch as mum and dad tear their hair out, drop their teeth as little Jimi and Janet guide nuclear missiles through their living room window and into the television set to interrupt the Sullivans.....

Eerrrrr, just a minute while I get a grip on myself.....

Now back to reality.....

The people at the Students' Association office, although more serious than I am, are doing things that will help students.

WE WILL BE NEEDING YOUR SUPPORT IN COMING WEEKS  
Don't be a turd, come.



It was no accident that students occupied the Chancery in open conflict with our beloved administration. Nor either is the current rent strike a 'radical' prank. These options are the only method of ever achieving anything. You have to embarrass, niggle and sometimes even downright abuse to ever get through to the selfish lot who pontificate about what us students should be doing, thinking etc.

### THE PRESENT

So! Now it's Term 2. You're sitting gusing your food and guzzling your drink.....SUDDENLY you hear an announcement over the P.A. system urging students to attend a lunchtime rally to discuss govt. funding of Tertiary Allowance (T.E.A.S.).

!!Stop to consider your existential position: I could

1. work in the library 2. attend lectures 3. eat more food, drink more piss 4. go home and watch television.....

? But haven't I done these things before? (see page 88 Nausea, J.P. Sartre).

ALTERNATIVE ? : of course you could ACTUALLY GO to the rally (mild suggestion).....to heckle, jeckle, ask stupid questions.....and maybe even support

SUPPORT THE CAUSE.

What! Could this be me?...actively support a radical cause, be placed on an ASIO file, be persecuted by police, have mum and dad watch me on T.V.....?

No! It's just a pleasant way to spend an afternoon and maybe something will be achieved.

Robin Rich.

## ON ACCOMMODATION

But I'm Not An Activist!

A Roving Reporter investigates this pocket of festering ratbag radicals.

Q. Are you one of these activists in the Accommodation Campaign?

A. Uh - no - I'm not an activist -

Q. Are you on the rent strike?

A. Well, yes, but - is that an activist? I just went to one meeting and when I found out how much profit is coming from my pocket, I couldn't stand it.

Q. And just what are you doing with all this extra cash eh - getting into drug rackets - running an underground newspaper, making Molotov cocktails on the side!

A. Well, I might get \$8.50 extra a week now. I could buy a bedboard so I don't wreck my back, or heat my room this winter so typing doesn't hurt my fingers so much and I don't catch so many colds. I might even buy a book or two, or subscribe to a journal I've been wanting, or buy a book so I don't have to live in Short Loan. I might even buy some meat - Well, perhaps that's a bit extravagant. You'd better not get me fantasizing too much.

Q. Did you go to this commie Rally that upset the whole graduation ceremony? How much destruction did you cause? How much resistance did you run into?

A. Well, I did go to the rally. And I saw how many other people were upset and angry about the whole thing. Destruction? well, no, I didn't see any of that. Some of the graduates chanted with us and told us how cheap rent was four years ago - when food cost less too, but TEAS was still the same then.

Oh - a little man told me I was trespassing when I got to the door, but no one near objected when I played their pianos there before. I told him that none of the students seemed to want me out of there and he said the students didn't run the place. It kind of gave me a creepy feeling - sort of military-like you know? I hope the students there are all right - Do they let them out often? I always thought it seemed like a quiet place with all those grey walls and little rooms....

Q. How about the Chancery eh? Did you take any hostages - I'll bet you guys tore the place apart.

A. Well, actually if we'd wanted to take the Vice-Chancellor or Assistant Vice-Chancellor or any one of the secretar-

A REASONABLE

INTERVIEW

ies we could have. The Assistant Vice-Chancellor visited us several times, but there wasn't much point in talking to them. They kept wanting to "conciliate" and do things their way.

The Security guard was really nice though. He would quite happily have been kidnapped I think.

It did make me angry to see how beautiful that Mills room is and to see how much stationery the administrators get free when we have to pay for ours. I'll bet they could afford it themselves. Anyway I figured we were more equally redistributing things when we shared them all.

We didn't want to waste paper in the form of cups so we used the cups there. Then we washed and dried them all after the meeting at about 4am.

Q. And just what kind of meeting was it - planned violence - a revolution eh? Who's the leader, the man at the top?

A. Well, there were quite a number of people chairing the meeting - we kept switching it. I think everyone talked a lot. The women were as vocal as the men. I don't know if there are many meetings where 70 people all contribute and all try to come to a consensus. We just wanted to find the simplest clearest way to make our needs felt and our demands realised, although these are really the same thing.

Q. I'll bet there are some pretty vicious characters behind this campaign eh?

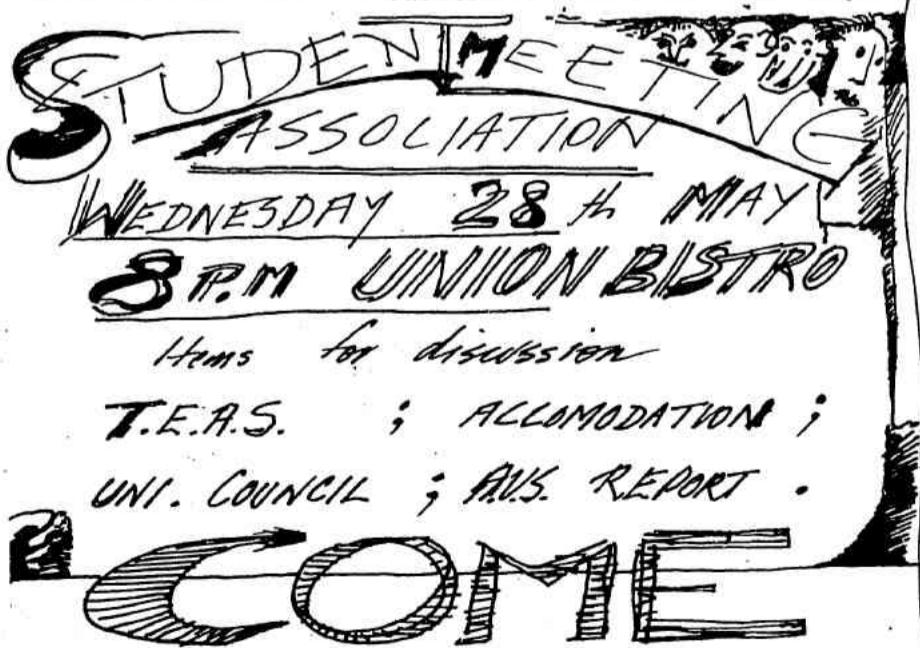
A. Actually, one of the reasons it's so pleasant to go to the meetings is because the people are nice. We all want to get things done so we can pay a reasonable amount of rent for a change and make sure that future students don't have to do this all over again. It would help the administration too. They would be a lot less trouble if they'd just look at how reasonable our ideas are. If we had had enough representation on the Co-ordinating Committee and Management Committee before, we mightn't have had to do this now. The changes will make the University Council more aware of our needs on a constant basis rather than leaving it until we're fed up and have to take other routes of action.

Q. Ah ha! Then you are an activist!

A. Well, I guess when something becomes so relevant to you and makes you so angry you have to act sometime!

K. Orr.

STUDENTS ASSOCIATION ANNUAL GENERAL MEETING 8.00pm



## SOME REFLECTIONS ON THE STUDENT LEFT GROUP

At the beginning of this year student lefties found themselves discussing the relevance and meaning of various terms including basic ones such as 'the Left'. References were made by various people to 'the New Left', to authoritarian socialism and to various key concepts in Marx. The manner in which the discussion began and has proceeded up to the present has surprised and pleased me and I'd like to try and explain how.

A questioning of the meaning of the basic terms, personnel and constructs of Leftism is part of a wider debate which can be said, at first glance, to have three key points: 1) the philosophy of K. Marx (the theory), 2) an actualisation of theory, the 1917 Russian revolution, and 3) the movement known to the students as 'the New Left' which set out new ways of looking at 'the Marxian construct'.

This 'New Left' unfortunately has elements of media hype from its place in the anti-Vietnam war mobilisation in the U.S. of the late '60s. With that difficulty to one side, the thrust of the 'New Left' manifestoes etc. was an attempt to spell out the principles of what their authors called 'participatory democracy'. This name is as accurate as any, but to bring out the full historical significance of this movement, I prefer 'libertarian socialism' i.e. socialism freed from the econometrist theory and the repressive practice of what has been termed 'authoritarian socialism' but is often fed to many general readers as the only socialism. Authoritarianism is seen by some serious commentators as inherent in Marx's writings while others see it only as a possible interpretation which unfortunately was put into practice by Lenin, Stalin and co. There are, of course, still many 'Marxists' who consider the authoritarianism necessary, but these are, hopefully, in the minority now, the bulk of Marxist reappraisals seeming to be about how to introduce a humanist socialism. One of the strongest and most immediate reactions of a Marxist theorist away from the authoritarian practice was that of Wilhelm Reich, who extended and modified Freudian analysis to Fascism and Stalinism and the less obtrusive dictatorships of everyday life in the social conditioning which represses everyone's sexuality. Because of his own personality, and the threatening nature of his analysis, Reich was not and is not accepted by many Marxists who like to think they know better. In the late 60s and ten years after his death some widespread radicals who drew on 'more respectable' Marxists like Tromm and Marcuse, who, in turn, were drawing, to some extent at least on Reich. As with previous generations the personal hurdles were too great for intelligent use of Reichian notions by active political radicals and influence of the psychosexual school waned again.

'The New Left' became a battleground for various opinions and the shortcomings of its members (or some of them), made necessary the women's movement and the alternative life-styles movement. Numerous people joined these two areas of aspiration and the human growth movement without knowing much about the 'New Left' at all, but being vaguely scared by what it seemed to represent.



The debate that the students are involved in then is part of what is sometimes called 'the Marx re-appraisal industry' but which goes back to the time of the man himself when the First International split over the conflicting claims, basically of Marx and Bakunin. When Bakunin articulated what he saw as tendencies to authoritarianism in the theories and organisational methods of Marx, he was seen as a critic, even an arch-enemy, not a re-appraiser. Since that time the abuse of 'Marxists' for 'anarchists' and vice versa has often been vitriolic, despite the overlaps of the two positions and the increasing uncertainty of the two category labels, especially that of 'Marxist'. I guess there have always been people who wished to emphasise feelings, the more spontaneous, the more self-managed, in short the democratic way over the centralised, bureaucratic or despotic, and these people have called themselves or been called various things at various times. The elements of this democratic urge have not always been 100% compatible with one another, e.g. complete freedom, equality or/and participation in decision-making are different criteria for determining present injustice or future action. Utilisation of one criteria to the exclusion of others has produced a vast array of 'utopian' scenarios.

Looking just at the 'Marxist' strand of this very large debate, (say that strand made up of people regarded as Marxists by others who call themselves Marxists) reduces the scope of the debate virtually to that conducted by a few dozen people in a smaller number of 'serious' journals. Names like Kantsky, Gorz, Lucacs, Pannakoeck, Althusser. The looking discovers a number of curious things:

1) Almost all these re-appraisers are men: female authors on the topic are either ignored or put into special categories, or said to be talking about "other things", e.g. women's issues, usually requiring new publications to be printed. Where men get involved in the issues raised by such women, who often draw on men regarded by the 'official' Marxists as recanters (e.g. Reich, Jim Cairns) the issues are given new titles again, e.g. psycho-history, or psycho-biography, or even sociology, never political economy, certainly not Marxism. People who involve themselves directly and personally in the change process, especially those who draw extensively on the work of the 'recanters' or of the female theorists, are discounted further with names like hippy, drop-out, eco-nut or freak.

2) Since the extreme libertarian position (i.e. anarchism) has been available for some time, interest in the reappraisers is more about where along

the spectrum of increasing libertarianism they stop and why. The maleness of these authors appears to be an important factor in determining this, since the reasons for their not invoking the full logic of their acknowledged movement towards libertarianism seem to have more to do with their innate regard for hierarchies, of which maleness is a key, than with the substance of their stated argument. Similarly their maleness and threats they perceive to their maleness appear to be the reason for their excluding the findings of recanters, women, alternative-life stylers, and growth people.

3) Since the function of male domination in the maintenance of the ruling hegemony has been generally clear since at least Engel's book on the family, the work of male authors who are unable to overcome their role conditioning (and in failing to do so produce work which is clearly flawed by their imprisonment in hierarchical thinking) would appear to be of historical interest only. In fact the continuing dominance of Marxian by male theoreticians has important consequences:

- i) It convinces many people of the exclusiveness of Marxism, to an understanding of which they can aspire or forever feel incomplete;
- ii) For those who renounce the exclusivity of 'official' Marxism, the esoteric mysteries and their manipulated use, it a) indicates the social revolution has not yet occurred, even inside the radical camp,
  - b) indicates one reason why it has not yet occurred, and acts as a goad to further action.
- iii) Where the 'official' Marxists are rewriting history, as in Australia, or developing alternative views, the work has to be done again to express total people liberation, not a limited male-oriented liberation.

None of the above is intended to indicate that practitioners in the three areas of outgrowth which I've specified, feminism, alternative life-styles and human growth are fully evolved, complete in every way and devoid of error. The women's movement trend to separatism often appears to be flying without theory of any kind, and even more often do the alternative life-stylers, while the growth people often seem to be fulfilling a slowed-down protestant ethic. None of the groups appear to have any sense of history and the women's movement in particular is rocked with emotion - fuelled dissension. The alternative life-stylers have a tendency to become hip-capitalists, while the lack of regard for theory has meant a repetition of false starts, 'inventions of the wheel, tendencies to self-destruction and great disillusion all round.

It seems to me that all of these difficulties could have been predicted from Marx's original theory, just as his own, and his male supporters' clinging to economic analysis have been predicted. Even more so when Marx's categories of class were rethought, as some re-appraisers claimed to be doing, in terms of power imbalances, not wealth imbalances, as the problem to be rectified. But also as one might expect, availability of the theory and even its public regurgitation by spokespeople



for a movement does not mean the practice matches up. The alternative life-styles movement and the human growth movement are both dominated by men, this domination manifesting itself in different content to that of the Marxists but in similar for e.g. meeting procedure. As with Marx and the Marxists so with Reich and the psycho-sexuality movement and so with Bakunin and the anarchist movement. In all cases the 'founding' theorist and subsequent follower theorists have done great harm to their own aspirations for social change by failing to live up to their own theory. I believe that the maleness of the theorists is the key element. Quotes from all these Marxists can be found to show similarity of espoused desires for 'free, autonomous individuals developing their full potential' but within all the related movements the same barriers exist to actualisation, even within the small groups that make up the movements. And the major source of disguised and overt power imbalance is maleness. The women's movement itself, however shows that removal of males doesn't remove the problems attendant upon repressed personalities attempting to achieve autonomy. The lack of males only makes the problem harder to isolate.

Powerlessness, not wealthlessness is what needs to be overcome. Being less powerful than we would like to be, we all construct protective, often aggressive, mechanisms to prevent others knowing how vulnerable we are to physical and emotional hurt and to fill the gaps in our emotional shortfalls. To give up such defences and open ourselves to honest equal dialogue with others is exceedingly difficult *but it is the only way the socialist revolution has any chance of succeeding.* If self-management as an idea or practice is confined to economics, as in class analysis, we will all suffer. But discussions in non-Marxist radical groups can be equally materialist. Once alienation is seen to apply to each and every one of us, which is the result of replacing the 'them' and 'us' mentality of the economically-defined Marxian classes with categories of power imbalance, then the 'revolution' takes on a totally different look. If it is seen that each of the alienated is lacking in power sufficient to control his/her own life, the solution is seen to lie in individual hands, *provided* adequate information is available. Information flow is not adequate in kind or in extent, and organisation to free up information and to generate liberating information is necessary as perhaps never before. Mass organisation is

also necessary, still, to return control of the forces of production; to the hands of the masses. But if individual consciousness has not changed, a 'successful' workers' revolution is useless, except insofar as it makes possible other developments of an individual consciousness kind.

These other developments will take class analysis and combine it with the findings of the women's alternative life-styles and human growth movement about personal liberation. They will involve a power analysis with the individual as the predominant unit, not to encourage bourgeois consumptive individualism but to emphasise personal autonomy as the only reasonable building block for a self-managing society. The reason male theoreticians in times gone by and today fail to produce fully liberating theories is because they fear exposing themselves to their own logic, and they fear the lack of certainty which personal change implies. They need to let go their grasp on rational, linear thinking just long enough to think through the implication of the notion that if anyone is alienated, they are, and that includes alienation from themselves.

Hybrids of the sort I mentioned as necessary are happening and that brings me back to the student left group which tries and sometimes succeeds to a surprising degree to combine 'business' and theory with concern for peoples' feelings. The enemy is the enemy, of course, but within the group there is a high level of understanding about the repression inherent in talk-too much, talking over people, or expecting tentative newcomers to fully participate without assistance. This is not obvious, as some would say, nor is it unimportant as others would say. It is the very stuff of the new world.

Recognition that the group's encouragement, offered by males and females to males and females is honestly meant and integral to the revolutionary project has meant a far wider participation and a stronger commitment than would otherwise have been the case.

The group is not yet ecstatic about its progress, neither am I. I don't believe that they are yet able to deal with the range of emotions sometimes expressed in all-women groups nor with the range of views expressed in counter-culture groups. The strongly libertarian bias of the group, however, serves as an invigorating boost to someone like me, who is trying to actualise faith in self-management but aware of some of the destructive modes in which I relate to other people.

The long term danger, I believe, inherent in the distancing of the male theoreticians from the people actually engaged in mixing various liberation theories at the same time as struggling to establish a co-operative school, a creche, or a collective of some kind, is that this last group is extraordinarily vulnerable to disillusion. It's not sufficiently well realised that *radicals have been radicalised by alienating experiences*, that is why they are radicals. They have lost, given up or had taken away the reference points and touch-stones which used to mark the secure and known world. Making a break for the new world, saying 'to hell' with marriage, wealth, promotions, the church, and so on is not only potentially enlivening, it is also scary. Fraught with dangers, the track is so often a lonely one, and many turn back or refuse in practice to set out, even though their head has already provided the theory. Anarchist males are just as prone to fear the full implications of matching practice to theory as I've said, but at least the philosophy's pot-

# bakunin

*The REVOLUTIONARY CATECHISM... was printed as a pamphlet and circulated in Russian and European revolutionary circles from 1869-70. It was drafted by the Russian anarchist Nechayev and rewritten or edited by Bakunin. It became the guiding theory behind an international revolutionary anarchist association founded by Bakunin in 1864 in Florence. Below is an extract from this document.*

What else is the revolutionary? (S)He is an implacable enemy of the world as it is, who lives in it only to destroy it; knows only one science, that of destruction; despises the social ethic and public opinion; for him (her) whatever advances the revolution is moral, whatever obstructs it is immoral; there is no other rule. The revolutionary must always be prepared for torture or death; all tender feelings of family life, of friendship, love, gratitude and even honour must be stifled in him (her) for the single cold passion for the revolutionary cause, and (s)he must be ready at all times to kill with his (her) own hands. (S)he must remain free from romanticism, sentimentality, enthusiasm, private hatred or feelings of revenge. Revolutionaries, working together, must reach all decisions unanimously and when using lower grade revolutionaries for the cause must do so without regard for anything but the revolution.

In overturning established society the revolutionary should use different means according to the category into which people fall: 1. intelligent and important people will be assassinated; 2. important but unintelligent people- let them live and flourish, for their bestial stupidity encourages the people to revolt; 3. the highly placed but incompetent- they can usually be blackmailed and the revolutionary must try to discover their discreditable secrets; 4. ambitious politicians and liberals- work with them, carefully involve them in conspiracies until they are so compromised that they cannot turn back but must, with their own hands, overthrow the state for their own sake; 5. those revolutionaries who are so only in their written and spoken words- they must be drawn or driven into deeds and involved in serious fighting in which the unfit will be killed while those that survive will be tempered revolutionaries. Women have a category to themselves: they make invaluable revolutionaries if they are 'open in deed and free from rhetoric'.



Revolutionary ends are justified by absolutely any means whatsoever without exception.....

'The worst are the best'

ential for the production and maintenance of voluntarily co-operating individuals in functioning, caring communities is a little better understood these days.

In the face of some indicators that militarism, church-going and general conforming to authority are on the increase again, the student left group is a hybrid of great encouragement.

Bob James



The old view of media politics in 1976 was that an oligopoly existed between the big four; Fairfax, Packer, Murdoch and Weekly News-Time. This position has changed: Murdoch is capitalising quicker than any of the other media proprietors, particularly to the disadvantage of Fairfax. We seem to be rapidly heading towards a media

monopoly.

This is the first article in a three part series that brings you an up to date view of the Media and Politics. The areas discussed include the ABC, ethnic television, public radio, the domestic satellite and in this edition, the current balance of power between the big four media groups.

WHAT has existed in Australia, although it's identified by Humphrey McQueen as a media monopoly (it is in a strict economic sense an oligopoly where four large commercial groups besides the ABC have a common interest), is really a function of the geography.

The group that is best able to make use of that satellite capacity will very quickly become dominant (due to the nature of the Australian market) and ultimately (in the long term) will in fact be the only media group. The advantage of a domestic satellite is costing. It costs no more to distribute programmes from Sydney to Paramatta than it does from Sydney to Perth. Likewise it wouldn't cost any more to distribute by facsimile pages of a newspaper from Sydney to Perth or from Sydney to Adelaide. Now when you look at the way in which the various groups are presently lined up, only one conclusion can be reached: it will be Murdoch. He has a much broader capital base, he is much more aggressive and he is in a much better financial condition than Fairfax or the Herald and Weekly Times group.

*Woroni: Will you explain the circumstances that have led to Fairfax suffering severe losses over the last 1½ years?*  
Morgan: The problem is, Fairfax felt it had to intervene in the market last December. If you remember Murdoch literally walked into the Herald and Weekly Times building in Melbourne and said 'I'm buying you . . . I have \$220 million with which to do this . . . I thought I'd just drop in and tell you'. He then started buying. No one quite knows how much he bought, but he bought enough to clearly scare Fairfax. What Murdoch was after basically was a Melbourne Television station. He had already been involved in that peculiar game about Channel O in Melbourne. As well he moved on Ansett, but was this a feint which then introduced the romantic entrepreneur from the West, Robert Holmes Acount.

When the dust settled from that Murdoch moved. on. He seemed to have been unsuccessful in his raid on Ansett — he then moved in on the Herald and Weekly Times. At that time there was considerable concern because it would effectively have given Murdoch some 70% of the Australian print, radio and television media if it had come off. It would have been a quite unacceptable situation most certainly to all those on the Left. It even caused considerable concern amongst (if there are any) those small 'l' Liberals in the present Government. . . . people such as Bob Ellicot or Tony Staley.

There were calls from the opposition for a Royal Commission into media ownership, there were calls for a freeze on all media transactions, which were echoed by people such as Ellicot.

The problems of distributing not just newspapers but television and radio throughout Australia (a small market spread out over a very large area) was such that it wasn't econom-



ically worthwhile or viable to break out of bases: Herald and Weekly Times in Melbourne, Fairfax in Sydney. To an extent this did however occur: with the National Times and Financial Review from Fairfax, and The Australian from Murdoch going right round the country. Although these groups did have other interests in metropolitan centres (e.g. Herald and Weekly Times interests in Queensland), they basically kept to a specific geographical area and they had a protected market because of the distribution costs and difficulties of getting other material into those markets. Now what is clearly happening is that the proposed introduction of a domestic communication satellite will break down that regional monopoly which these groups have held. But the Government didn't act — it didn't wish to go against Murdoch's interest. We might go into that a little more. There's a certain closeness there, which I don't think you could ignore, between the Government and Murdoch. It meant that Fairfax had to intervene.

There was a chance that under the Broadcasting and Television Act the Government could have stopped Murdoch: under the Trade Practices Act on Monopoly in Section 50 it says the Trade Practices Commission may act in the public interest to prevent a significant lessening of competition in a market which would result from mergers or takeovers. It's quite clear that there would have been far less competition if this had gone through.

Fairfax then started buying very heavily into Herald and Weekly Times — we don't know quite what they were paying, it was well over the market value. They bought very substantially — perhaps \$40 or \$45 million worth. Murdoch then pulled out and with beautiful irony literally laughed all the way to the bank and said very publicly on the front page of The Australian that he made a \$4 million killing because he then disposed the shares he had acquired back to Fairfax. Once he'd pulled out of course, the share market settled down leaving Fairfax with a very substantial loss on its dealings. Fairfax wouldn't wish the public to know what that loss was, but it may have been in the region of \$15 \$20 or \$25 million. If you take the bottom figure of \$15 million which would be a conservative estimate, the Fairfax group which has been in significant financial difficulties ever since the mid 70's, certainly had its financial base shaken.

That loss was then further compounded and the difficulties were heightened because Fairfax now had an interest through the Herald and Weekly Times in Channel 7 in Melbourne. It already had substantial interest in Channel 7 in Sydney and it also had interests in very profitable television stations — Channel 9 in Brisbane and CTC 7 in Canberra. Under the Broadcasting-Television Act Fairfax had to dispose of the interests in two stations. When you look at Fairfax Annual Report, the two stations which

he sold (CTC 7 in Canberra and Channel 9 in Brisbane) made very large contributions to the net group profit. Newspapers, with the exception of the Sydney Morning Herald, hadn't been so profitable. That is in part a result of ongoing difficulties from the very ambitious programme of automation and computerised newspaper production which Fairfax introduced in his Broadway plant.

Fairfax's 30 % Canberra station holding was put on the market. Within a matter of days the government made an announcement which suggested that it would allow Sydney and Melbourne networks into country areas and in fact announced that there would be a second commercial TV station in Canberra. Putting it very roughly, you could say that the value of the existing station is halved if another commercial TV station is introduced. You haven't increased the market, instead you have two competitors. Fairfax finally managed to sell those shares but at somewhat of a loss, a little beneath the value that might have been expected. You could write off perhaps another \$1 million or even \$2 million loss on those dealings.

Fairfax, was a little upset by this.

The next piece of government action which bears very heavily upon him (whether he is some sort of innocent victim or whether there is a certain amount of maliciousness in it) is that the Channel 7 Sydney station and Fairfax pulled off a scoop in securing sole Australian rights for the Olympic Games — with the cost of several million dollars. We can envisage what will happen, even if the games go on, there's a distinct possibility that Fairfax may not be able to get the television signal to Australia. There were some suggestions a month ago that O.T.C., which is a governmental instrumentality handling international telecommunications to and from Australia, would be sympathetic to any government wish that the Olympic television signal not be carried into Australia. That would be the most massive and violent infringement of the sort of liberty of the media within Australia which, if suggested under a Labor government, would very rapidly exit it out the door.

There has been almost no reaction to the suggestion. I don't know what the status of it is at the moment. Even if the television signal does come in, the value to Fairfax of that programming is significantly lessened because there won't be an official Australian team, if any Australians at all, there. So the appeal to its audience, and therefore the rate by which it can change advertisers will be lessened.

The Government actually took a further million dollars away directly. The Commonwealth Bank was a million dollar sponsor of the Fairfax channel in its games coverage and that million dollars has been withdrawn. What should have been the most profitable programming for the Channel 7 network is now an absolute disaster.

Fairfax has also capitalized very

heavily upon new equipment and new facilities to cover the Games. Fairfax Channel 7 in Sydney has just undergone a very large capital works program in the station at Epping. It has been almost completely rebuilt costing about \$17 or \$18 million dollars.

All this adds up to the fact that the television sector of Fairfax, which as I suggested earlier has been the part of the group which has really kept profits up, is now also in very bad financial trouble. Whether he can carry these sorts of losses is the really important question. Fairfax tends to be dependent upon the Australian capital market rather than moving overseas. He doesn't seem to display the same entrepreneurial aggressiveness that Murdoch clearly has. I think for Fairfax the next few years, particularly once the satellite is in use, will be very difficult indeed. I don't think he can really make full use of those opportunities in a way that Murdoch will.

*Woroni: Let's get back to the domestic satellite - its introduction in 1984 and the way the media is lined up! What are the consequences of satellite technology?*

Morgan: There were possibilities of satellite use in Australia, which were revived by Packer in '76 and that lobbying process has taken some years. He gave a paper to the Government in '77 which suggested that satellites could be used for television networking, as well as a whole range of other social uses which dignified his own self interest.

Packer did all the lobbying. Fairfax, I feel, wasn't aware of the implications of it. The basic Packer proposition, the kind of satellite that Packer wants, the satellite which is best suited to commercial TV operators, and to corporate users is the sort of satellite which the Government is now considering in detail.

Murdoch said nothing. He stayed back, which is what he would usually do. He lets people make the running. He lets others bear the costs. He waited until the optimum time to move into big city television. If you remember before the middle of last year the News Limited group only had interests in two stations in Adelaide and in Wollongong. He didn't have any interest in Sydney or Melbourne Stations. It acquired Channel 10 in Sydney in the middle of 1979. It then went on this series of fishing expeditions after a Melbourne station, and as I said it appeared to be going for Channel 0 and then moved on the Herald and Weekly Times and Channel 7 interests before finally coming back to secure the Channel 0 station. Murdoch was then on an equal footing with his rival Packer and also Fairfax who already had the Sydney-Melbourne television access which is considered the necessary base for a national commercial television network. If you've got a station in Sydney and in Melbourne you have over half of the Australian television audience anyway, so then the costs of reaching the other half, the other seven million in Australia, are

pretty well marginal.

Where Murdoch has greater strength of course is in a completely integrated media organization such as his where he still has daily newspapers and television. You can, for example, use your satellite capacity in newspaper production when you're not networking television, let's say very early in the morning or perhaps for a brief period in the afternoon.

Packer, who got out of metropolitan dailies in '71 when Sir Frank Packer sold the Sydney Daily Telegraph to News Limited would find it very difficult to get back into that completely integrated operation of also producing daily newspapers. I don't think Packer would have the capital depth to undertake that sort of thing anyway.

Murdoch, I think, clearly is at an advantage having an integrated media operation where the distribution costs of his newspapers on top of his television would be quite small.

It's a position which of course Fairfax theoretically is on a par with him but as I suggested, Fairfax doesn't have that sort of vision. I don't think Fairfax has access to the sort of finance which Murdoch can mobilize. The other attraction of course for Murdoch, in newspaper satellite use particularly, is when you look at his tie-up with his various international operations: his British newspapers and North American papers could quite readily, via satellite, bring in a couple of pages of North American news from his New York base or a

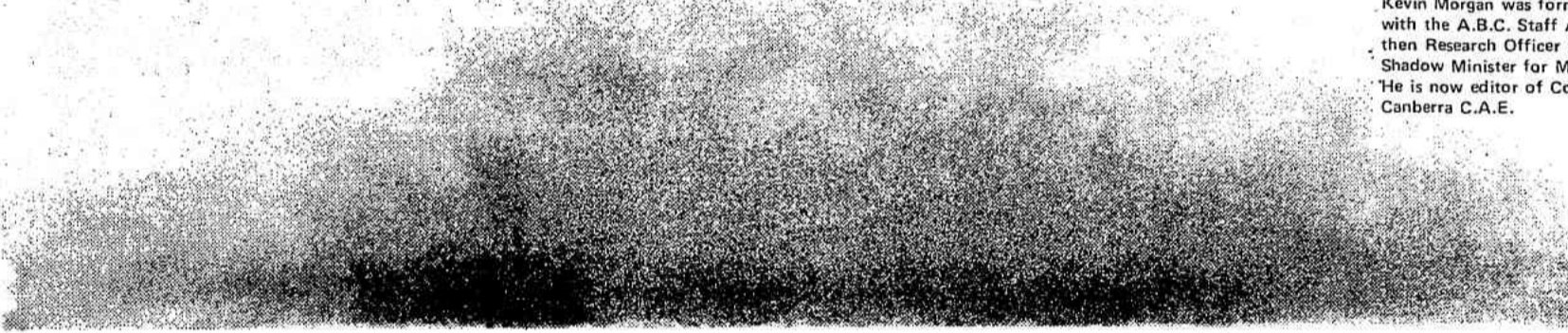
couple of pages of European British news from his London base, then insert a couple of pages of national news from Sydney. Those are then facsimilely transmitted around Australia to the other capital cities with just a small amount of space kept in each centre to allow a local look to be given to each edition. Papers can then be done with far fewer staff than are presently employed by News Limited to produce The Australian and national papers in the way they are now produced.

Also Murdoch has interests in British television which would give him a programme buying advantage and clearly he has significant political power in the States now which must put him in a favourable position. Most certainly he has been offered capital to buy new aeroplanes for Ansett at a very favourable rate.

So Murdoch has all the advantages in entering this phase of satellite use which, I think, will leave both Fairfax and Packer ultimately in the cold. The market in Australia just isn't large enough to support more than one national commercial television network and I think Murdoch will very quickly tie up outlets in other non-metropolitan centres. He may well have a series of front men who are buying into so-called Regional TV places like Canberra, Wollongong and other areas which are big markets, but which are presently not covered by big media groups.

This series of articles comes from an interview between Greg Falk and Kevin Morgan at Armidale, early in May. Kevin Morgan was formerly an organizer with the A.B.C. Staff Association and then Research Officer with the A.L.P. Shadow Minister for Media, Susan Ryan. He is now editor of *Caesarian* at Canberra C.A.E.

\* to be continued in the next issue. Insights into the operation of the A.B.C. and the domestic satellite.



## getting 'under the skin'?

Under the Skin - a seven-part radio documentary on cultural conflict in the world today, will be broadcast on ABC Radio 2 and 3 Thursdays from May 15 at 7.15 pm.

The last quarter of the 20th century has proved, unexpectedly for many people, to be a time of resurgence of ancient ethnic and religious impulses. One of the principal lessons arising from the Islamic revolution in Iran and tribal resistance to Soviet intervention in Afghanistan alike has been the degree to which the critical cultural factor has been overlooked in superpower politics by politicians and their advisors.

If the Islamic revival has come as a surprise to the West, so too have the demands for cultural-political identity expressed by ethnic groups within the frontiers of the USSR, the USA, and

in the centres of Old World power - England, France, Belgium and a number of other European countries.

There is a link between events in Central Asia, demands for Flemish separatism and full racial equality in England and America, and a dignified multicultural future for all Australians. The old authority which insists on an unflinching attachment to the rigid monocultural order of the past is under threat.

Modern societies have partially recognised this need for change and have moved in consequence to introduce administrative mechanisms that lead toward a recognition of cultural plurality. However, such moves have proceeded inefficiently. To the ethnic communities involved they frequently appear to be implemented without conviction. In Britain, for instance,

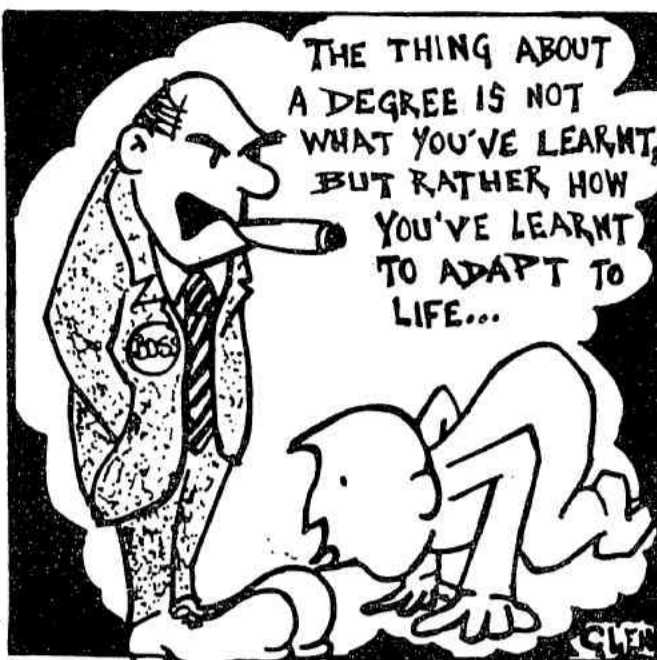
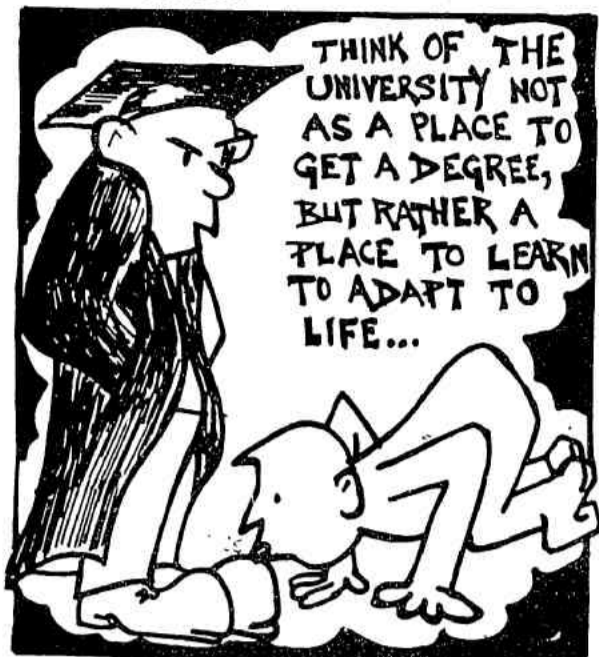
many Asian and West Indian groups equate the Commission for Racial Equality with the old Colonial Office which monitored points of instability in colonial demands for the home government.

After Israel, Australia is the most ethnically diverse country in the world. Forty percent of the population are first and second generation migrants of the massive post-World War II resettlement. In addition to those who came first (from the U.K., Southern and Eastern Europe), many migrants and refugees from quite distant cultural and political backgrounds are now settling in Australia. They come from the Middle East, South America, and Indo-China. The Aboriginal and Islander peoples are to this day strangers in their own lands. The notion of a multi-

cultural Australia is still most hazardously rhetorical.

Broadband producers Robyn Ravlich and Stan Correy visited England, France, Belgium and the USA to gather material for this series. As they travelled in January and February this year, international events continued to reflect the influence of 'the cultural factor' in international politics: confrontation between the superpowers escalated over Afghanistan, the Belgian government fell over an issue of ethnic devolution, and there was concern over ethnic tension in a vulnerable post-Tito Yugoslavia.

This seven-part documentary series draws together international and domestic issues in its examination of tensions within the multicultural society.



the Australian education system social class has produced profound inequalities. Research has shown that upper and middle class children get a much better education than working class children; that someone with a father in a higher administrative or professional job has ten times the chance of going to university than one whose father is a semi-skilled or unskilled worker. This article endeavours to analyse why this is so.

\* Inequality; Heredity vs Environment.

Firstly, we shall look at how Arthur Jensen accounts for the fact that the children of the rich end up better off than the children of the poor in our education system. As we have already noted a large amount of money was spent, not only in Australia but in countries such as the United States where somewhere in the order of \$2 billion is still spent per year, but

\* Short sighted reforms.

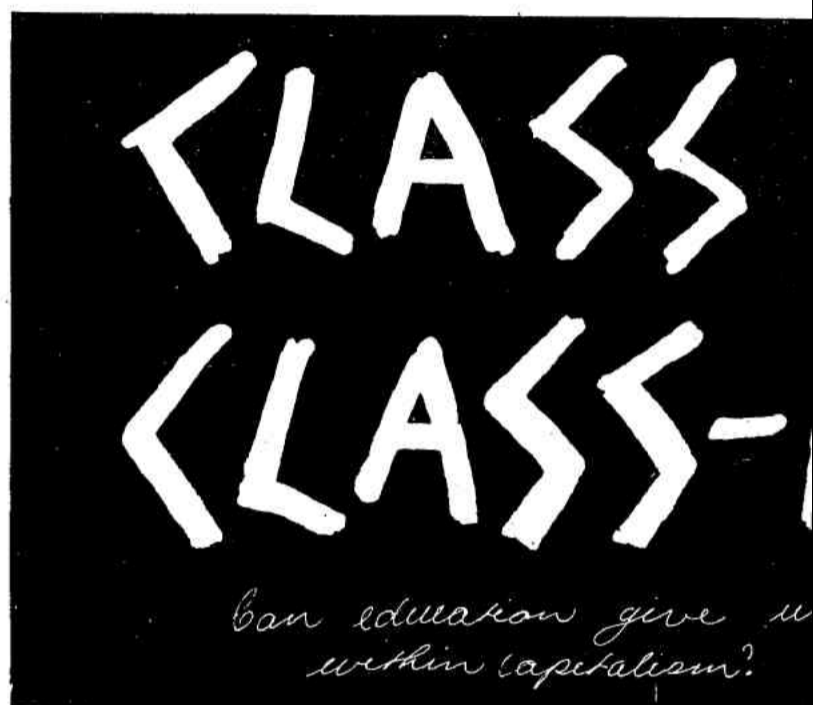
One of the myths with which Australians comfort themselves in the face of their dwindling "egalitarianism", is the idea that at least everybody has an equal opportunity to be educated. Indeed from the mid 1950s until fairly recently, considerable attention has been focused on the education arena as a means of giving all members of capitalist society equal opportunity to gain the advantages such a society can offer. From 1951 onwards the Menzies Government in Australia spent large amounts on education, especially on Universities, which were held up as the finest expression of the egalitarian ethic. Between 1957 and 1963 the number of students in Australian universities doubled and in 1965 colleges of advanced education were started.

Between 1972 and 1975 the Whitlam Labor Government poured massive amounts of money into improving the lot of children from low socio-economic backgrounds in order to provide equal opportunity. Entrance to university was also made easier by the abolition of fees and the introduction of a Tertiary allowance scheme. It is indeed correct that in Australia by the 1970s as a result of these programmes the amount of extra schooling received by the best educated (or rather the most educated) over the least educated has narrowed. Nonetheless, equalising to a degree the amount of schooling members of a society receive is a far cry from equalising opportunity.

During the Whitlam years in Australia, which were a period of education reform, there was the notion that social reform, particularly with respect to education, could significantly reduce the inequality in society. This was the broad goal of the education reformers. However, in all fairness there were broadly three discernable objectives:

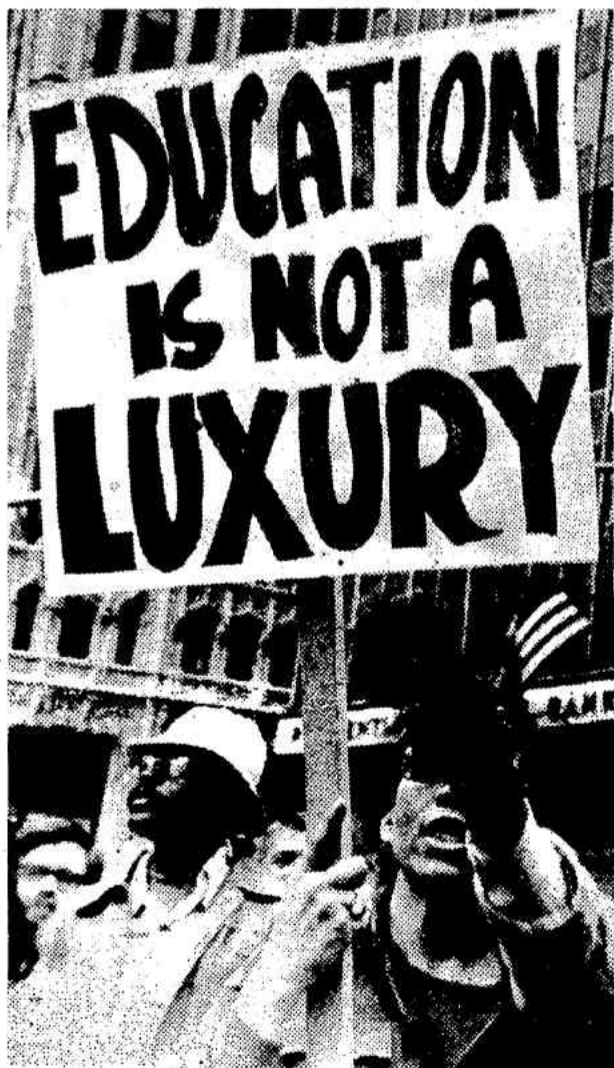
1. That the school system prepare young people for "adult roles" — that is that they are taught to prepare themselves for some kind of work. Thereby society will remain "productive" and the individual will have "economic security".
2. That schools in their operation "equalise society" or at least give each member equal opportunity to receive the benefits of society.
3. That schools should be an arena in which the individual may develop his/her potential and capacities to the fullest. These objectives then are what the so-called progressive education reformers had in mind in their reform of education through compensatory programmes. The question may well be asked what have been the results of such reform? Clearly there can be little doubt

that schools and institutions of higher education have contributed significantly to the capitalist economy's productivity. The school system has succeeded in preparing young people for adult work roles. While universities, which were set up to train certain people to occupy specific roles within our society, mostly leading roles, have still remained for a small elite mostly from upper and middle class families but have also taken a small number of talented working class school leavers who could serve capitalism in its search for profits. On the other hand the aim of education reformers to provide "an arena in which the individual may develop his/her potential to the fullest" has had much less success. It hardly seems plausible that such authoritative institutions as schools and universities could achieve such an objective to start with. In addition, in so far as providing equality of opportunity it is clear that not only in Australia, but the whole Western World, education reform has failed. The original socio-economic hierarchy has remained intact — the children of the rich still end up better off than the children of the poor. Within



none of the predicted changes came about. According to the controversial figure Jensen, things did not go as predicted because of children's inherent nature. To paraphrase Jensen's argument; he says basically that the poor are more stupid than the rich because intelligence is inherited genetically, so therefore the children of the poor are inherently less intelligent than they might be if they were the children of the rich. Therefore, according to Jensen schools and universities are powerless to change this phenomena. It is interesting to look at how Jensen reaches such dramatic conclusions. Initially he looked at the genetic factor in the world of animals. What is comparable to intelligence in animals can be achieved in successive generations with selective breeding. Jensen cites the example of maze learning in rats. In addition, the study of twins and related kin is said to add support to his argument and leads him to the conclusion that with respect of I.Q. scores genetic similarities are stronger than environmental differences. With the use of some rather dubious statistics Jensen goes on to maintain that environmental manipulation isn't going to change the lot of the individual much.

Such conclusions have been vigorously repudiated, not least by the educators themselves, who believe that environmental manipulation of education settings is the solution to inequality. Environmentalists as well as other thinking individuals and groups, have made the valid point that all of Jensen's main arguments revolve around



the validity of Intelligence Quotients (I.Q.) which are themselves unreliable. This is so because I.Q. scores do not measure innate ability but rather the extent to which intelligence has been developed or mobilised. Furthermore, the validity of I.Q.'s has been undermined by the available data which shows operative variables which affect the scores. I.Q. tests are culture specific and their content has not been specifically empirical. As a consequence such tests can be devised to favour a particular subgroup. Environmentalists rightly maintain that intelligence can be improved (i.e. it is phenotypical) and that its upper limits are not fixed at birth (i.e., that it is not genotypical).

**\* Liberal Education Reform under Capitalism; An Assessment**

Educational institutions, in Australia and indeed all capitalist societies, function in a specific way and produce

# AND ROOM

is us equality of opportunity  
n? By Peter Bardwell

a specific product. The structure cannot be divided from its end result and the form of knowledge inculcated is the result of the structures which engender it. **Indeed, educational institutions reproduce society and function in the interests of the capitalists who in the last analysis, stand to benefit most by the situation. Education reform has been merely a concession on the part of the more liberal supporters of the capitalist system to circumscribe criticism and "the growing antiauthoritarianism of young people"** so that the present order may be maintained. The argument that education reproduces society is well expounded by Bowles and Gintis, in *Schooling in Capitalist America*, who explode the myth that education reform can be successful in capitalist society. As we have already seen the education system in Australia and the United States is overwhelmingly successful in preparing young people for work roles, however, it has failed to create equality of opportunity and fully develop human potential. The reformers claim that the answer lies in the inability to suitably manipulate environment while Jensen lays the blame on the inherent characteristics of those people subject to the education system. An analysis of the structure and function of the education system tells us that the answer lies in how schools and universities are successful in their broad objective of preparing people for work roles (or making better, more productive workers) Indeed, the needs of industry and capitalism generally are not for thinking people but for intellectual machines.

The nature of education in capitalist society is to condition people for a restricted role and in spite of limited reform its grand design is not to act as an arena in which the individual may develop his/her potential and capacities to the fullest.

The education system can be seen to perform two major functions in the production of future workers; firstly, it develops patterns of behaviour and identification among workers, and secondly, it perpetuates by its very structure beliefs and values essential to the smooth operation of the economy. Bowles and Gintis call this phenomena the correspondence principle which is essence means that "the structure of schooling corresponds to the structure of economic life". Thus we find that secondary schools available to working class children tend to be authoritarian and rigid whereas the children of the middle classes and the rich have a tendency to attend schools with a far more liberal and open environment. In Australia, a lot of so-called progressive schools set up in the sixties and seventies became more available to the children of the wealthy and in spite of some reform higher education also remained the broad capitalist ideology of "no barriers to mobility" the possibility of getting to a tertiary institution is kept alive.

*Schooling in Capitalist America* throws some light on the innate ability/environment debate. Accepting that it is not the schools themselves or the students who are responsible for the failure to achieve equality of opportunity, Bowles and Gintis, place the blame squarely on the shoulders of society. They maintain that the whole debate about the heritability of intelligence is misplaced since even if it were inherited, for the vast majority of people there is no correlation between I.Q. and economic success (The only exception is with respect to those people at the extremes i.e., those with exceptionally high or low I.Q.'s) The work establishes clearly a systematic relationship between what the economy rewards, what supervisors or employers think of as good workers, and what the school system seems to be promoting in its internal distribution of rewards through grades.

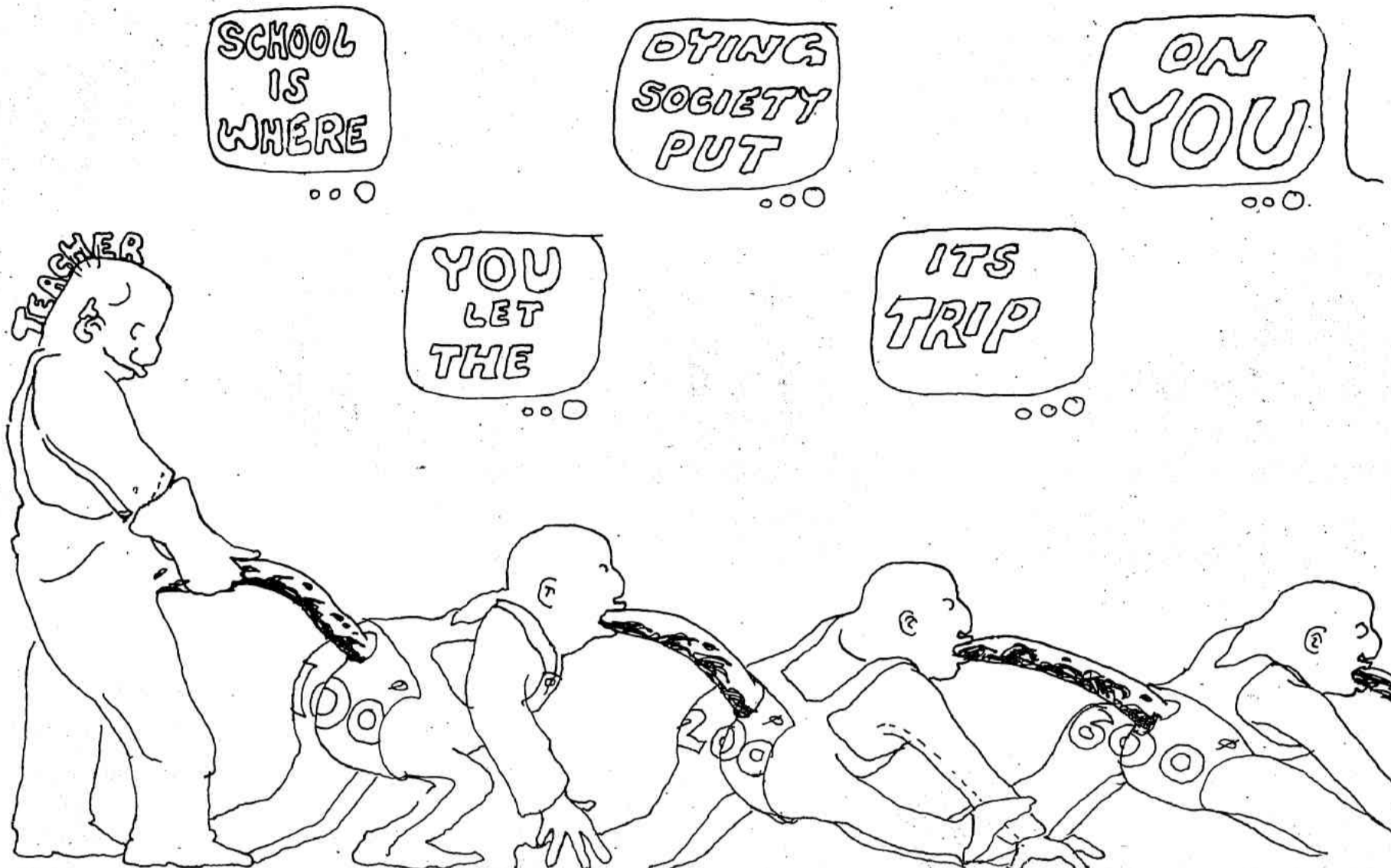
In the final context we can see that the objectives of liberal education are contradictory under capitalism. Indeed, the process of producing better workers is inconsistent with creating an equal society. Producing a good workforce requires the dividing and labelling of workers - defeat for some, success for others. Thus the working population is fragmented. Just as the present forms of "knowledge" residing in the education system are fragmented and rigidly compartmentalised, thereby discouraging the development of any wide ranging view or criticism, and encouraging a view of knowledge as the acquisition of stable, defined, unambiguous building blocks. Little or no attention is given to encouraging the individual's ability, to apply critical analyses to traditions and ideas or to challenge in any way the established order. Higher education recruits from the low socio-economic groups, those who could be a threat to the existing order and bestows economic rewards upon them, while at the same time keeping alive the myth of equal opportunity for all. As we have already seen in Australia and elsewhere education reform expanded the tertiary sector and at first glance one might conclude that a high degree of upward mobility has been achieved but on closer examination it becomes clear that it has also become increasingly differentiated. The once relatively homogenous appear-

ance of the system of higher education in Australia gave way to a hierarchy of universities, colleges of advanced education, technical and further education colleges and secondary colleges. By the late-seventies the emphasis by the capitalists has been towards more financial sponsoring of technical colleges etc., to produce better and more specialised workers, with educational qualifications valued as little more than "a meal ticket".

Much discussion in recent times has centred on the phenomena of inability to achieve equal opportunity in education, one approach to the question submits that there is something wrong with the students inherently, such an approach can be repudiated out of hand; another view postulates that the environmental manipulation hasn't been given a chance to operate is also of limited value in assessing the problem; a third and more probable explanation is that there is indeed something wrong with the capitalist society. And finally that the prerequisite for any real equality of opportunity through education (i.e. schools and universities which at least give each member equal opportunity to receive the benefits of society) is a real and meaningful change to the present structures, which are necessarily autocratic, which bind students to the set subject material, structures which insulate knowledge from the mass of people, confining it to the needs of industry and profits.

School-leavers?





*Our schools may seem useful: to make children into doctors, sociologists, engineers --- to discover things. But they're poisonous as well. They exploit and enslave students; they petrify society; they make democracy unlikely. And it's not what you're taught that does the harm, but how you're taught. Our schools teach you by pushing you around, by stealing your will and your sense of power, by making timid, square, apathetic slaves out of you --- authority addicts.*

"Students can change things if they want to because they have the power to say 'no'. When you go to school, you're doing society a favour. And when you say 'no', you withhold much more than your attendance. You deny continuity to the dying society; you put the future on strike. Students can have the kind of school they want --- or even something else entirely if they want --- because there isn't going to be any school at all without them."

— Jerry Farber.

You know how malleable we humans are. And you know what good learners we are — how little time it takes us to learn to drive a car or a plane or to play passable guitar. So imagine what the effect must be upon our apt and impressionable minds of a twelve-year course in servility. Think about it. Twelve years of tardy bells and hall passes; of *graded* homework, *graded* tests; *graded* conduct; of honours lists, citizenship ratings; or dress codes, straight lines and silence. *What is that they're teaching you?* Twelve years pitted against your classmates in a daily Roman circus. The game is *Doing What You're Told*. The winners get gold stars, affection, envy; they get A's and E's, honours, awards and college scholarships. The losers get humiliation and degradation. The fear of losing the game is a great fear:

it's the fear of swats, of the principal's office, and above all the fear of failing. What if you fail and have to watch your friends move past you to glory? And, of course, the worst could happen: you could be expelled. Not that very many kids get swats or fail or are expelled. But it doesn't take many for the message to get across. These few heavy losers are like severed heads displayed at the city gates to keep the populace in line.

And, to make it worse, all of this pressure is augmented by those countless parents who are ego freaks and competition heads and who forcibly pass their addiction on to their kids. The pressure at school isn't enough; they *pay* the kids for A's and punish them for D's and F's.

But can you feel any of this? Can you understand what has been done to your mind? We get so used to the pressure that we scarcely are conscious of it without making some effort . . . .

Schools preserve the status quo in two complementary ways: by moulding the young and by screening them. Today almost all of the positions of relative power in the United States are reserved for those who have completed the full sixteen-year treatment, and perhaps a little more. Persons who are unwilling to have their minds and bodies pushed around incessantly are less likely to get through and therefore tend to be screened out of the power centers; the persons who do get through are more likely to accept things as they are and to make their own contributions in "safe" areas. Thus corporations and government agencies insist that executive trainees have a bachelor's degree, often without specifying any particular major. The degree, therefore, doesn't represent any particular body of knowledge. What *does* it represent? A certain mentality . . . .

The people who control colleges

are fond of pointing out to students that higher education is a privilege. The implication is that if they don't behave, the privilege will be withdrawn. Similarly, in high school the ultimate threat is expulsion. School is supposed to be some kind of favour that society grants you. The condition for continuing to receive this favour is that you accept it on society's terms.

Sweat shop owners used to tell their workers more or less the same thing. It's astonishing that workers swallowed that line for so long. And it's equally astonishing that most students continue to see schooling as a privilege rather than as a transaction in which they happen to be getting a rotten deal.

When you go to school, you do society an enormous favour; you give it the opportunity to mould you in its image, stunting and deadening you in the process. What you get in return is access to a certain income bracket and the material comforts that go with it. But think what you've given up. Other animals have much of their nature born in them. But you were born with the freedom to learn, to change, to transcend yourself, to create your life — that's your human birthright. In school you sell it very cheap. . . ."

*This article "The Student As Nigger" was written by Jerry Farber, a disenchanting teacher, in 1967. The reaction to it was quite incredible. Teachers were sacked for reading it to their classes, it has been attacked by 'responsible' citizens and in parliaments as a "dirty, filthy source of moral suasion".*

*I guess the truth always provokes defensive reactions from those who benefit from the continuance of a present repressive schooling system, indeed a repressive society all round.*

"The Student as Nigger" Jerry Farber, pub. Pocket Books, N.Y. 1972, p. 1 - 60.



NOONKANBAH  
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Mining will not go ahead at Noonkanbah. That was the message to the people of Canberra of Ivan McPhee and George Bell, the two representatives chosen by their community, on their recent visit here.

Ivan is secretary of the management committee of the Yungngora Community's cattle station, and George is a respected member of the Yungngora Community and of the Kimberley Land Council. They were in Canberra from April 27 to May 1 as part of a busy schedule which also included visits to Adelaide, Sydney and Melbourne.

The Yungngora Community decided to send Ivan and George south to explain to people and organizations here how the people of Noonkanbah feel about their land. They are asking for support in their struggle to retain control of their land and their destiny.

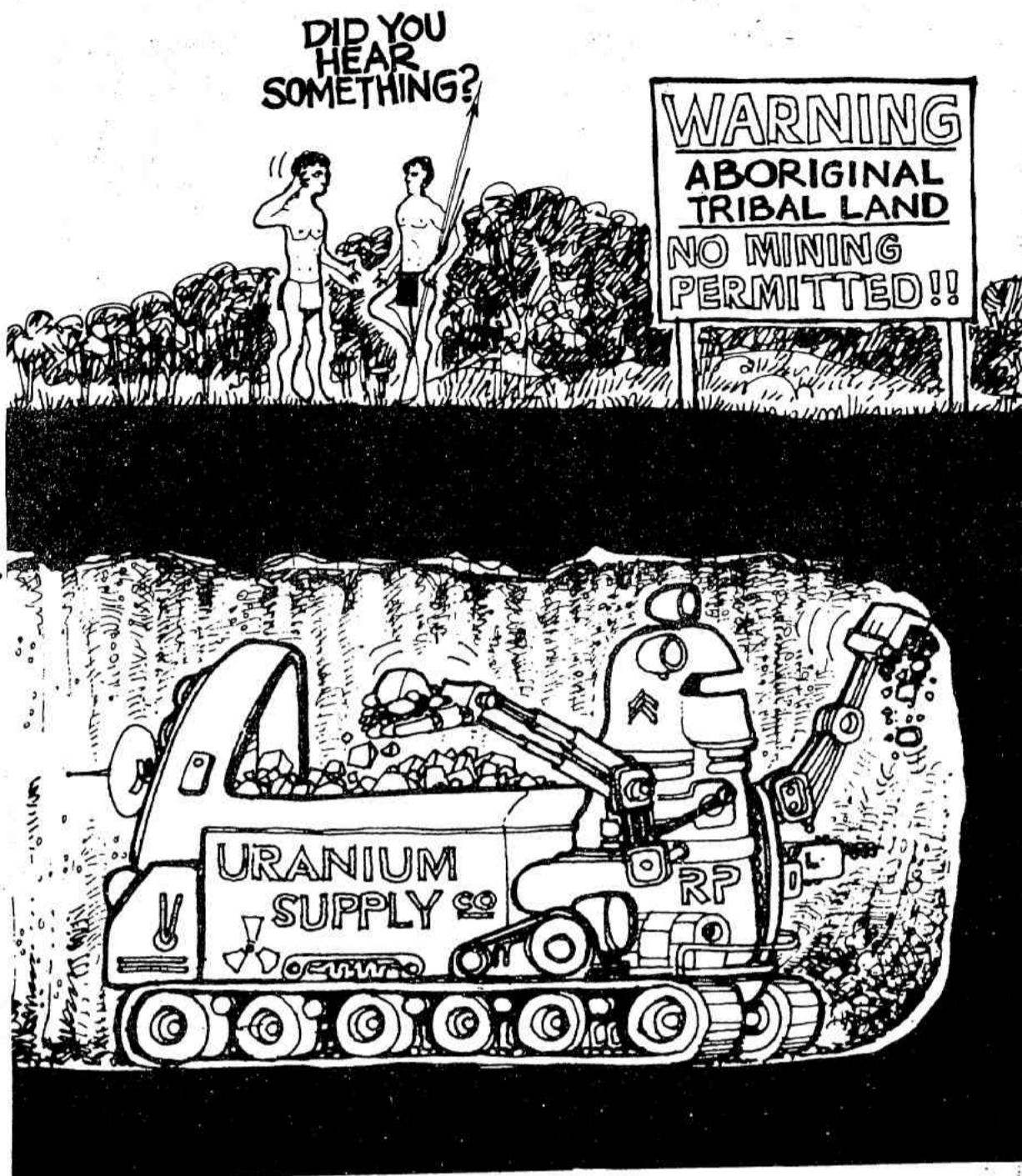
George explained that the whole of their land at Noonkanbah is sacred. The paths of the goanna of their dreaming are all over their land and the ground must not be disturbed. Aboriginal people are part of the land in a way which is difficult for white people to understand. One of the old men of Noonkanbah got very sick because of drilling by Amax on his land.

George said that Noonkanbah itself is an important traditional gathering place for Aboriginal people from all over the Kimberleys, from much of the Northern Territory and from the Pilbara region of Western Australia. In July 1978, for example, 1,500 Aboriginal people came to Noonkanbah.

**In the middle of the third day of their meeting, Amax Petroleum came on to Noonkanbah station unannounced and uninvited. They cut the locks on the gate and proceeded to bulldoze a road to the site where they wanted to do test drilling. They pushed down fence lines and allowed stock to escape. They bulldozed a road through the traditional burial ground, through ceremonial sites and through places no one but the old people are allowed to go.**

The Yungngora Community were furious. They insisted that Amax leave and not come back.

The Premier of Western Australia, Sir Charles Court has not let the matter rest at that. He maintains that Aboriginals have no more rights over their land than any other holder of a pastoral lease. He has insisted that Amax resume drilling tests at Noonkanbah this year or else forfeit its mineral leases. In March, he sent police on to Noonkanbah to back



Amax, an American company, and to intimidate the Aboriginal owners of the land.

Despite Court's actions, the Yungngora Community once again insisted that Amax and the drilling contractors leave their land. The drilling contractors, Australians, agreed to move off in four hours and left Amax, the police and the Court government powerless. The Trades and Labour Council of W.A. has further supported the Noonkanbah people by placing bans on the operations of Amax.

Ivan McPhee said the Yungngora community is determined to prevent any further mining on their land by Amax or any of the other 33 companies with mining leases on Noonkanbah. "We will keep fighting using words, not violence", he said.

Ivan appealed for any support people could give to the Yungngora Community. He explained that the Kimberley Land Council had met recently at Noonkanbah and has called for a three year moratorium on all mining at Noonkanbah.

Whilst in Canberra Ivan and George spoke at a public meeting at A.N.U. and recorded two separate interviews on community radio 2XX. They appeared on television and were interviewed by many newspaper journalists. At Parliament House they met with Senator Bonner, the Government Members' Committee on Aboriginal Affairs and the A.L.P. Caucus Aboriginal Affairs Committee. They also had meetings with members of the Anthropology and Prehistory Departments of the A.N.U., and with the Australian Institute of Aboriginal Studies. They saw

Department of Prime Minister and Cabinet, Department of Aboriginal Affairs, and the Commissioner for Community Relations. Amongst the non-Government organizations who offered support after listening to Ivan and George were Aboriginal Treaty Committee, Australian Council for Overseas Aid and United Nations Association. The A.C.T. Trades and Labour Council and individual unions including Miscellaneous Workers, Australian Public Service Association, A.C.T. Teachers' Federation and Council for Australian Government Employee Organizations promised financial and political support.

Ivan and George left Canberra feeling there is strong support here for their community. Their visit to Canberra was hosted by the newly formed Aboriginal Support Group. The aims of this group are to enable Aboriginal people to lobby in Canberra through assistance with accommodation, transport, interviews, publicity etc. It is not a political pressure group but exists to assist Aboriginals where they decide appropriate.

Letters of support for the Yungngora Community, donations, etc. can be sent to Chairman,

Yungngora Community,  
 Noonkanbah, Via Fitzroy  
 Crossing. W.A. 6765.

Letters of protest can be sent to Sir Charles Court, Parliament House, Perth, W.A., and to Senator Chaney, Minister for Aboriginal Affairs, Parliament House, Canberra, 2600. Further information can be obtained from Aboriginal Support Group





# for those with GASTROENTEROLOGICAL OBSESSIONS....

The Food Co-op is located next door to 2XX in the Kingsley Street building. We aim to provide good food at good prices to people who especially need it. Membership is open to students and people on social security incomes. It costs five dollars for the year to join. University staff may also join for twenty dollars.

All food is sold at very near cost price. No profits are made. The shop exists solely for the benefit of its members.

Everybody who works at the Co-op does so voluntarily. There has been an increase (but only a slight one) in the number of people involved in the organisation of the shop this year. At the moment there is a core group of about a dozen members who have committed themselves to a half day each week co-ordinating the general running of things. These co-ordinators, in addition, have taken on specialised tasks such as banking, ordering, transport and payments, and are slowly but surely improving the efficiency of the shop.

BUT . . . there are still gaps in the roster, especially for cleaning up after 4pm, and if you're interested, there is lots of opportunity for creative innovation and participation in the co-op.

This includes bringing along any recipes you've discovered, or anything

at all that might interest members - it can be included in the Food Co-op newsletter every second Woroni.

<b>Dried Fruit</b>	
Apples	kg. \$2.35
apricots	4.90
bananas	3.80
citrus peel	1.20
currants	1.60
figs	2.75
fruit medley	3.20
fruit salad	3.20
lunch mix	3.90
mixed fruit	1.60
mixed peel	1.00
peaches	3.70
pears	3.20
pineapple	3.20
prunes	2.20
raisins	1.75
sultanas	1.70
<b>Nuts</b>	
Almonds	6.00
brazils	4.40
cashews, raw	5.30
cashew pieces	3.50
hazelnuts	5.50
hazelnuts in shell	2.05
mixed nuts	5.60
pine nuts	8.65
peanuts	1.80
peanuts in shell	1.40
pepitas	5.20

pistachios	8.95
pine nuts	8.65
walnuts, chinese	4.00
walnuts in shell	2.00

<b>Beans and seeds</b>	
Alfalfa	\$3.85
blackeye	1.30
broad	1.15
chick pea	1.60
fenugreek	3.85
lima	1.15
lentils, red	1.40
brown	1.50
mung	80
pumpkin	2.85
soya	65
split peas	70
sesame (hulled)	2.10
sunflower	2.30

<b>Flour and grains</b>	
Stoneground wholemeal flour	30
self-raising	35
organic plain	37
unprocessed bran	14
pearl barley	45
wheat germ	30
wheat - whole organic	24
kibbled/cracked	30
bulgur	60
rice (brown & white) long	70
short	65
rye meal	27
rye flour organic	45
gluten flour	1.30
meusli	1.45
soya flour	1.00
semolina	27

<b>Other goodies</b>	
Ecco & caro	1.15 60g tin
apple juice (flagon)	1.60
coconut desiccated	2.20
shredded	2.60
cheese (Bega off-cuts)	2.10
soap	16c cake

ALSO . . . honey, oats, sugar (eventually) tea, tamari, tahini, herbs and spices, skim & full cream milk powder, eucalyptus oil, grape juice, cherry juice, noodles, fresh wholemeal bread, homegrown fruit & vegies . . .

The Food Co-op, alias the A.N.U. Nutrition Society, held its Annual General Meeting on Friday 28th March. Uncharacteristically, matters appeared to be dealt with relative efficiency. The 1980 office bearers were soon decided on:

President: John Zhakarov  
Vice-Pres: Brett  
Secretary: Jill Lewis  
Treasurer: Simon Rosenberg  
Committee: Trish, Sal & Annie

Probably the only functional significance of these positions is that they fulfill our requirements as laid down by the Students' Association (now we can officially become an affiliated society).

The most controversial point of discussion involved suppliers. Should we be discriminating about which suppliers we buy from on the basis of worker exploitation, political involvement, multi-national activity etc. . . . ?

We decided against purchasing South African products, and we heatedly discussed the ethics of buying ginseng from the Moonies. . . . But so far, there is no specific policy regarding the problem of suppliers. Carried to its logical conclusion, such a policy might conceivably denude the shop of all but a few items of stock . . . !

We will continue to support the principle of local self-sufficiency. Where goods are imported from far away places we will endeavour to inform you precisely where the products come from and what the companies are on about. This can be a two-way process if anyone has relevant information and wants to share it with us.

Other courses of discussion led to the conclusions that a burglar alarm is necessary for both doors and windows, and that a price list should be made generally available as soon as possible. [see above]

Finally, a successful workshop was conducted on Saturday 29th March, to open a doorway through to the loo. As usual, only the committed few participated. 2XX workers can now relieve themselves inconspicuously without having to walk through the shop. This renovation plus the new coats of paint complete the final transformation of the new premises.



"We only stock those products that haven't been tested on live animals, don't exploit the Third World, and of which the advertising doesn't degrade women, men, children, or the dignity of the class struggle."

## HEALTH

# hard times for STUDENT NURSES in the ACT.

There has been quite an amount of publicity on nursing in the A.C.T. over the past few years. As an educational field it is in transition at the moment.

Up until now nursing students were fully paid members of hospital staff, working normal shifts and receiving general staff benefits.

It has been decided that student nurses of the future will be college based and will do a three year course.

This year's intake of thirty-six nursing students at the Royal Canberra Hospital is somewhere in the middle. We receive a grant (a little

more than full T.E.A.S.) and are classified as supernumerary, therefore working shifts decided by our tutors rather than by the hospital administration. Although we are supernumerary we are used as staff on the wards, but can be pulled off for tutorials if necessary. This does, however, mean there is resentment of our course by some of the regular nursing staff. We are not employed by the hospital and so we receive no "workers' compensation".

Prior to the beginning of our course we were informed that we would receive "full student status".

So far this has not happened. We have a card that states we are 'nursing students'. People, however, who read this automatically assume that we, like other student nurses are fully (or well) paid and resent giving us or refuse to give us concessions as full time students. [The only area that we have been lucky in is the cinemas in Civic]. Many of our group come from interstate and need the tertiary discount to get home on trains, buses or planes in the short holidays we do get.

We hope that it is just lack of knowledge that makes people unwilling

to accept our group for what it is - full-time tertiary students, on a small grant. After ten weeks with no recognition this hope is fading fast as we get pushed around by different departments.

Kate Griew  
(Student Nurse at  
Canberra Hospital)

**We are not employed by the hospital and so we receive no workers compensation.**

As I ponder, weak and weary, the profundities of the law I listen to 'Einstein on the Beach'. It certainly is the strangest piece of music I have ever encountered; bordering on the absolutely weird. Is it music; is it entertaining; does it matter? It is most assuredly repetitive. Well you may ask what this has to do with the case method of legal education; and I would be one of the first to echo your wonderment. I'm not exactly sure what the answer is right now, but I'll think of something. Basically the problem is, as I gather from some of my more or less, how should I say, uh, mmm, well 'radical' seems appropriate, yes radical acquaintances, the problem is that the law school is not so much teaching people to be lawyers as they are forcing us poor students to regurgitate meaningless cases. It's really the old argument concerning rote-memorization. Although there is no single definition of intelligence, I think it's a safe generalization to say that rote-learning has no relation to 'thinking'; whether you wish to call it problem solving, sagacity, perspicacity, or the new in-word, lateral thinking.

In order to attempt to partially justify this so-called case method system it might be advisable to explain just what it is to you poor/lucky (choose one) non-law students, in 25 words or less. In common law countries, which includes all the English speaking countries (correct me if I'm wrong) most of the law is made by judges, as opposed to statute law. Statutes supercede judge-made law where there is conflict, but most of our laws were developed in the 19th century and it is only occasionally that the politicians will change these accepted policies. To state it simply then, the case method of teaching starts by presenting the case, or cases, to establish what the law is in a particular area; rather than stating the law and proving it with a group of cases. Doesn't seem like much of a difference, does it?

Perhaps at this point we should enumerate the arguments against the case method system. There are three main points (there always are: three is a nice round number and has been used throughout history by some of the greatest philosophers, not to mention several mathematicians: We'll number them (1), (2) and (3).

(1) It is just plain wrong. And I don't mean that facetiously; many people believe that the entire system should be scratched as it does not deal adequately with the modern socio-political inter-correlation with sub-cultures in the context of space-ship earth which law is expected to inculcate. Right.

(2) It is too time consuming. Students spend all their time reading case after case without getting an opportunity to apply these pearls of wisdom to the real world. There is no spare time to volunteer for Legal Referral type services, which is more relevant to their education; no time to go to the opera, socially imbibe or fraternize. Too busy reading those bloody cases. Yes, we law students are a sober and chaste lot. And quiet too.

(3) The case method encourages the regurgitative approach to exam technique. The good ole' garbage-in-garbage-out routine. An entire year of study spewed out in one three-hour final examination, and you're going for all the coconuts, baby. For example a question might give a fact situation and you just spot the issue in the problem and apply the relevant case. Ba boom, that's all there is to a law exam. No worries.

Now, dealing with these in the approximate order in which I made them up . . . I mean of course, set

## ANOTHER LAWYER . . .



them up . . . no that's right, that's wrong, I mean set them *down*. Firstly, the case method is nearly as old as I am. It was (apparently) developed circa 1895 by some Yankee at Harvard (pronounced Hahvahd). His name escapes me at the moment but Kingsfield springs to mind for some reason. Rightly or wrongly, for good or evil, it is well ensconced. It can be, and will be, modified but ne'er killed off. The reason, in my humble opinion, is the pure logic of it. As pointed out earlier, the basis of our common law is judge-made law. It is somehow not unreasonable to expect the prevalent educational methodology to be directed almost exclusively to these cases. Show me an alternative. And if you do I'll show you the door . . .

The next point is the time element. I concede the validity of this argument; by the same token I feel that my attitude is going to be a bit more brutal. Law is a time consuming field; it is a very important field of study, when all the jokes are said and done. And Law students are a motley crew. Many are human (don't quote me) and some have been seen with glasses of beer in their hot little hands, frequenting movie houses and other such habitats of ill repute (and I should hope so, too). Then again some of us (them) spend an inordinate amount of time in the library (more than an hour a day) reading those 'bloody cases'; I reckon they have reserved seats up there . . . little name tags to identify their place while they go to the can, or a class. Go in there any time and there they are: Artemus by the window, Chloris at the desk, Reginald under the table, etc. (not their real names). So let's see what will happen if reading time is cut.

Are we all going to run out and volunteer to do legal aid in Canberra's slums? Guess again. That extra time translates to more drinking time, squash time, whatever. Meanwhile the library inmates will read the few cases left over twice, or thrice; Or use the extra time to find some esoteric case or article to pull

their average up from a 95 to 96. Let's face it: if you want something done give it to a busy man (old Chinese proverb). There is always time to do what you really want to do. If you want to do Legal Referral, do it; organize your time better, have one less beer, one less movie, one less . . . well, we get the idea. Which reminds me, I have to read a goddam case; I'll finish this later . . .

Okeydoke, now to (3). To deal adequately with this topic would require a tome approximating the bulk of the Encyclopedia Galactica. To do a law exam requires the seemingly senseless memorization of a few cases as much as a physics exam requires some knowledge of  $F = ma$ . Knowing the name of a set of cases, or formulae has absolutely nothing to do with the application of that information. When I took physics we had three lecturers over the year. The first would not allow any notes in the exam room, which would have been a list of relevant formulas. The second allowed a 3X5 card of formulas. I learned to write very small. The last allowed any number of notes we might have thought applicable. It was almost as if they had been set up in that order. There are two lessons: It was silly to require us to waste time memorizing formulas when it was the application that mattered and notes are really only a temporary balm; the lecturers increased in difficulty of exams as they seemed to increase in their liberal attitudes. Things always seem to balance out.

One more analogy, then I'll shut up and you can turn to the comics. In one of my previous lives I was a sort of medical type technologist. The job entails injections (of patients), patient contact, and various and sundry factual knowledge. In order to practice there was a national, standardized exam. Just as one example: one requirement was to answer a question matching a half-a-dozen radioactive elements with their half-life and energy level. Pure

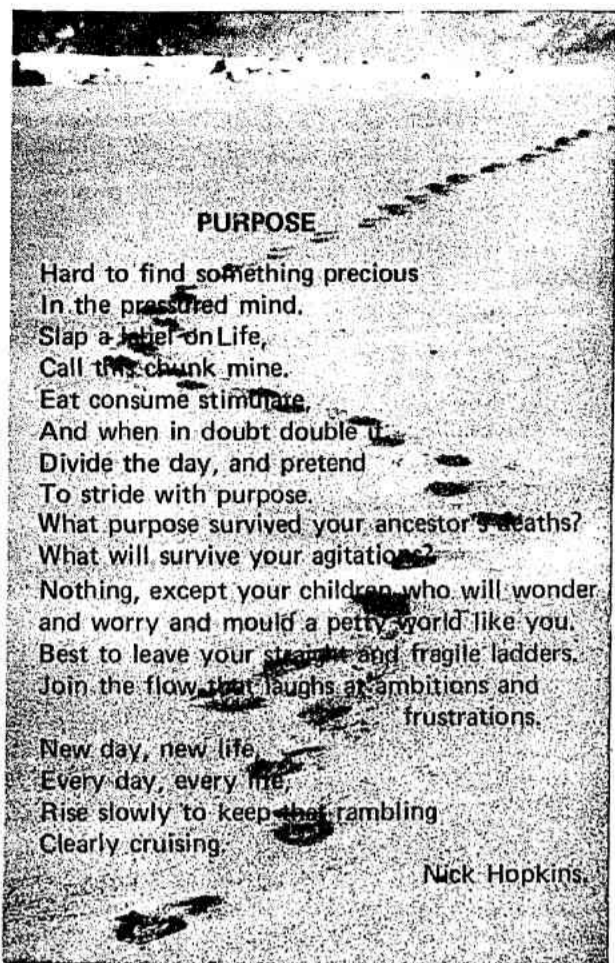
rote-memorization. One week after the exam I could no more tell you what the half-life of cesium 131 was than the man-in-the-moon. The rest of the exam was much the same. The more important matters, like dealing with patients or injection techniques obviously were not examinable by that method. Granted I know right where to look (or who else to ask) to find any of the data I have forgotten. But it does save a lot of time and is more efficacious to have a smattering of information on the tip of the old tongue. The interesting thing is that people who did the best at the exam just happened to be the most proficient and adept in the laboratory. They also have turned out over the years to have had better leadership administrative abilities. And the score on the exam has no relation to employability; you either pass or fail; and over the past five (or so) years I know of only one failure.

Things always seem to balance out.

In short, even if it is accepted that exams, law exams in particular, rely on a too large a degree on knee-jerk memorization (which I do not accept anyway; but that's another story) we should not be so quick to think it detracts from our innate knowledge or creative capacities. You are not stagnating. Encyclopedic knowledge is not intelligence. I fear we will all find out all too quickly whether all these bits of data we are collecting can be successfully dredged up and correlated at the proper times.

Well, I'm sure you are all relieved that you can go to bed tonight safe in the knowledge that the answer to life, the universe and everything is not really 42. If not, have a listen to 'Einstein on the Beach' (by Philip Glass and Robert Wilson; Tomato Records Tom 4-2901). That'll take your mind off a few exams. It certainly has for me.

Tom Johnston.



**PURPOSE**

Hard to find something precious  
 In the pressured mind.  
 Slap a label on Life,  
 Call this chunk mine.  
 Eat consume stimulate.  
 And when in doubt double it.  
 Divide the day, and pretend  
 To stride with purpose.  
 What purpose survived your ancestor's deaths?  
 What will survive your agitation?  
 Nothing, except your children who will wonder  
 and worry and mould a petty world like you.  
 Best to leave your strange and fragile ladders.  
 Join the flow that laughs at ambitions and  
 frustrations.  
 New day, new life  
 Every day, every life  
 Rise slowly to keep that rambling  
 Clearly cruising.

Nick Hopkins.

**HELPLESSNESS**

If you were black or hungry,\*  
 you would know there are no rights  
 (for rights are the platitudes  
 of comfortable people when disturbed);  
 you would watch words  
 like freedom and equality  
 fall flat in the gutter  
 outside air-conditioned homes;  
 you would see the chains  
 called aid or charity  
 be clamped on you;  
 you would stand, bound,  
 as though facing a firing squad  
 watching the bullets move in slow motion,  
 and not be able to do a fucking thing.

Ian Hutchesson

\* This is by no means an exhaustive list.

**THE COTTAGE**

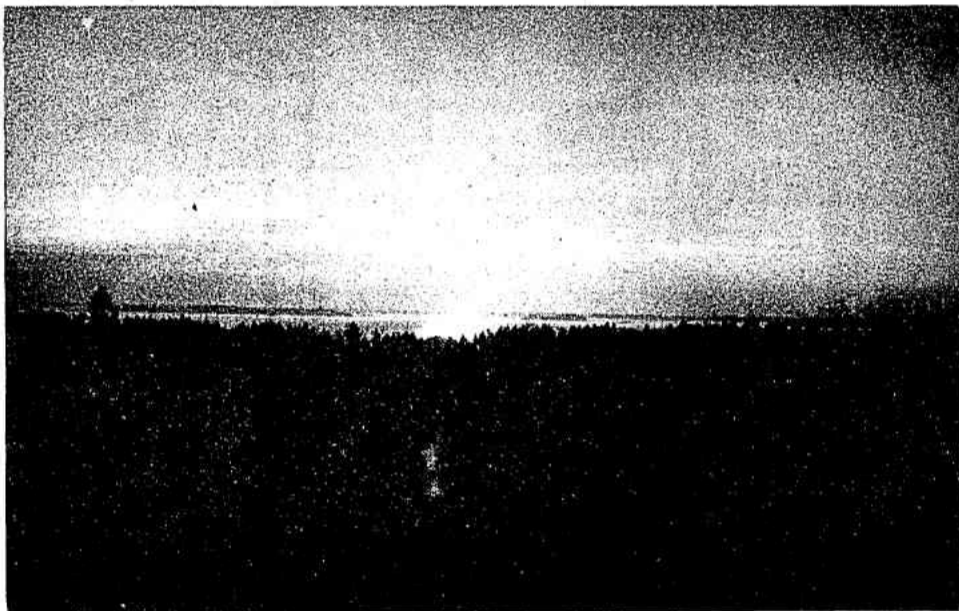
In Balmain Lane there can be found  
 set in grassy rich surrounds  
 a group of problematic people  
 in a house without a steeple  
 the Cottage stands, a help for those  
 without their jobs, without their homes  
 but willing to be so unselfish  
 with their problems; so unselfish  
 concerned with their ecology  
 they're run by ideology  
 'this should be or maybe that'  
 but they exist and that's a fact  
 and maybe we should close it down  
 let these folk go "out on the town"  
 but close it down, my friend, you'll find  
 you've closed the doors on your own mind.

B. DeGy

**LATE AT NIGHT**

The last chords of the guitar  
 Sail softly away across the bay of descending hush.  
 Ears listen carefully seeing through to other shrouded shores  
 Behind for now, rustle the ceaseless potterings  
 Of the student,  
 Bit by Bit, setting about busily getting nowhere.  
 'Purr Purr', peacefully purrs the fire,  
 While the Commitment to change the world  
 Remains balanced on a three way scale  
 With Heart and Ego poised to perpetuate paralysis  
 "Go, and change, young man" said all 3,  
 With equal sincerity of course.  
 The past needs severing.  
 Rush happily with Sue and conviction  
 Wide-eyed, sleepless and lovingly subversive,  
 Snapping and chewing and grinding the chains  
 That lock the bullshit round your mind  
 Love released, gushes clean your eyes  
 To see to chip away the chains for all.

Nick Hopkins.



**muse**

Arts and Entertainment in Canberra

Are you interested in classical music, rock music, folk music, jazz, visual arts, theatre, dance, opera, crafts, films, community arts, records or books?

If you are, look out for Muse.

Can you write about these things, or photograph, or draw?

If you can, Muse needs your help.

Muse is a community based magazine soon to be published in Canberra. It will look informatively and critically at the arts, and offer a comprehensive guide to entertainment in Canberra.

The arts and entertainment provide a vital means of expression for the whole community. For this reason Muse will concentrate on the work of Canberra artists and groups.

Muse will contain:

Feature articles, reviews, visual statements, such as photographs, drawings and cartoons, creative writing, news shorts and an arts and entertainment diary.

Contributions are sought from local writers of reviews, articles, short stores, poetry and other creative forms, and

artists whose work may be suited to publication as photographs, cartoons or graphic images.

Publication: Muse will be published every six weeks. Issue No. 1 is due on Friday May 30.

Distribution: Muse will be available free at all Canberra public libraries, the Canberra School of Art, the Canberra School of Music, the Registry of Women Artists, the A.N.U., the C.C.A.E., all T.A.F.E. colleges the Canberra Theatre Centre, the Craft Council of the A.C.T., galleries and selected retail outlets.

Subscriptions to Muse are available for only \$4 for one year's subscription of nine issues.

For further details on deadlines for contributions, subscriptions and advertising contact:

Muse,  
 P.O. Box 127, Civic Square, ACT 2608  
 or Reid House, Allara Street, Canberra  
 City,  
 Tel. (962) 47 0781.

Muse is published by the Canberra Community Arts Front Incorporated and assisted by the Department of Capital Territory and the ACT Arts Council.

**The Queensland Art Gallery**

Caught narrow in a mining building.

Lambert ; Greek Blue  
 and many Strettons in one day.

The little Rubens girls gone today  
 Picasso's Woman is solid  
 and anyway where is Joshua's signature ?

Dega's dancers live  
 Angelica is visited odd  
 Rodin opposite points her finger.  
 Geoff Shera

## SNAPSHOTS

### At Haig Park

Most royal raven messenger of blood  
You took me by surprise;  
How should such innocence of malice flood  
Those cool judicious eyes?

### At Commonwealth Park

Ducks drill and chitter in the park  
Sudden beat the water  
And up the bank near topple toiling  
Like ladies shopping in a driving wind.

### At Dickson

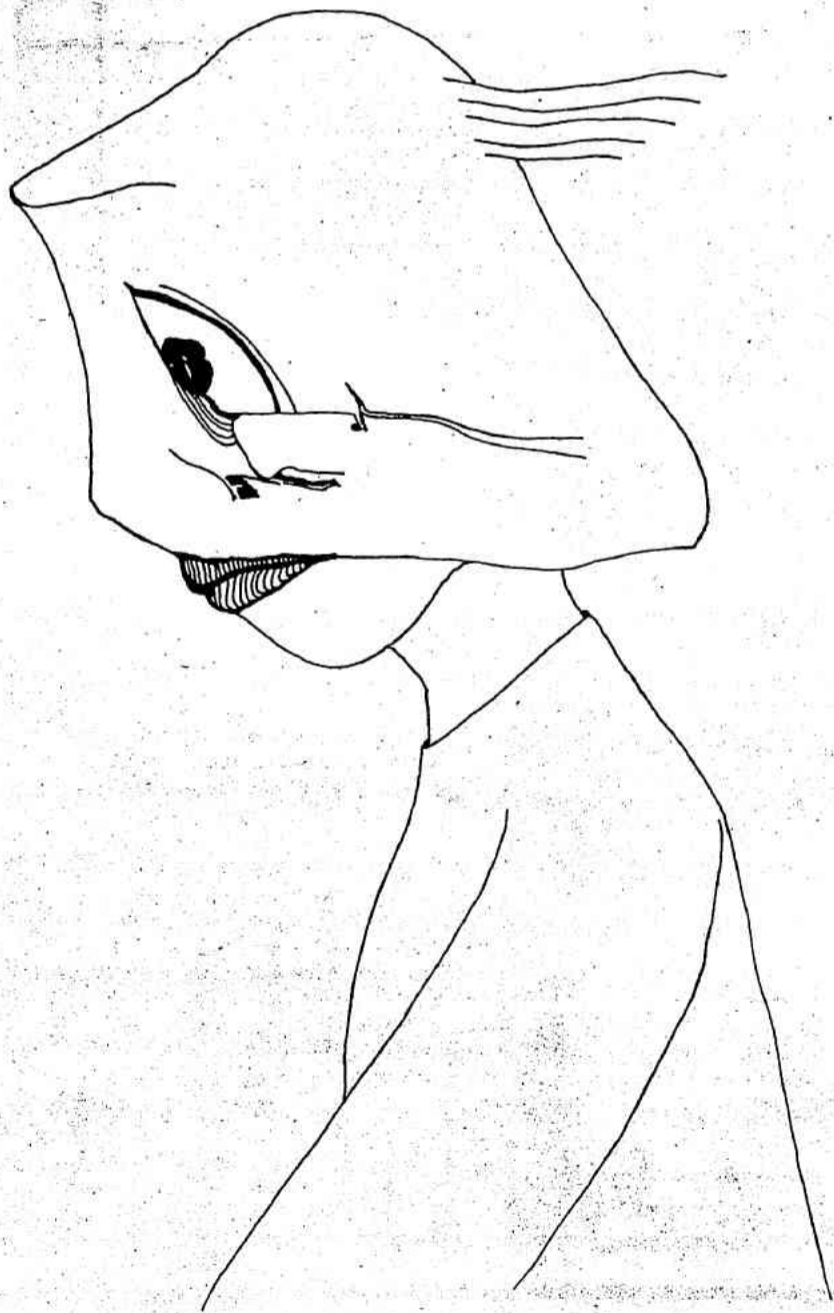
On the corner there bent by a broken sign  
A madman to conjure the wind in mime;  
Rehearsing for cars in the moving air  
The mute and solemn shapes of prayer.



### At Sullivan Creek

Dark the reeds grow dark and rank  
Down this wild duck and wasted bank  
But burnished cast their glossy spines  
The reeds where some have been

## If You Didn't like my Humour, You Wouldn't be my Friend and Lover



I awoke to the frenzied voice of a God screaming inaudibly in my ear. But that was afterward. Walking through the day I turned quickly to face you. Intercourse was never further from my thoughts than then. And immediately afterward.

I looked across the table, a fragment of the collective imagination of humanity stared back at me. Its eyes glowed with an intensity that seemed to markedly yet imperceptively melt the chair I sat on to a pool of liquid wood. Silence, its crystal clear note ringing bell-like, pervaded the comfortable noises of traffic in my mind. All I could think of were words.

I have a friend who befriends his enemies, then insults them by his feigned stupidity, by their obvious poor taste in choosing him to associate with. But I can trust him, he knows the rules to a game like mine and we play doubles with our Gods (The Gods are poor players for neither of them see, that when cheating is in the rules of play, cheats prosper). Mine is unbalanced, it searches in vain for its lost love (the God whom Nietzsche adopted to think by its death-bed). Consequently it chainsmokes and denies the existence of my new morality. Still; worse things have happened (and are probably still happening without my knowledge) (they say Billy Graham's God denies *his* existence).

I was feeling more alive now, the coffee was having an effect. I threw another thimblefull over myself and completed a revolution (a circular movement which achieves only the same position but with infinite possibilities for advancement). By use of this descriptive device I convinced the door open and three coffee granules back into the jar. Still I felt unsatisfied, who would believe me? There was a ring from the direction of the telephone, it was the door. I opened it to a tall bearded gentleman with teeth. I gathered from the symbolic noises he made that he was searching for an alternative lifestyle. Out of politeness I offered him mine which he took, then left. I watched him drop it on the pavement outside and approach someone else.

I had a toothache and the coffee table was not helping it, nor was it aggravating it. I felt no animosity toward it at all. Not even a little. I felt a conciliatory pat was in order, so I asked and it complied. Lying on my bed I amused myself by attempting to smile without the aid of facial expression. Finally I managed a toothy grin which evolved into a wry smile, yet I noticed my face was devoid of expression and no muscle had moved. Not a one. Completely devoid. Then and only then could I lend myself to slumber.

John Tarran.

SURREALISM FOR FUN AND SPIRITUAL HEALTH

Reality seems to have begun second term without too many problems, but what are our dreams doing? What goes on, in the cosmos of the super-real?

For those who really want to know, may I recommend a game called, "the exquisite corpse". The participants, members of a close-knit group, begin with a piece of paper and a pen each. Prose is compiled a line at a time, by completing a line of some pre-determined length from one suggestive word or phrase, folding over the paper and writing the next word in the idea as the first word on the next line, then passing all the papers on simultaneously and repeating this mechanical process. For example, a received sheet might say only 'train', to which one could add "a dog to do / tricks", which would present the next player with 'tricks'. This might have different associations, leading to different usage. Typically sentences spasm on for some time in unparseable forms of dream-speak. The name "the exquisite corpse" comes from a variant where a word at a time was added, the first sentence thus formed reading "the exquisite corpse will drink new wine" (a game set up around 1925 in the old house 54 rue du Chateau, according to Andre' Breton). I have found an addition of about four words at a time convenient.

The aspect of this game rendering it different from that of 'Consequences' is in the attitude of the participants, in which they attempt not to consciously moderate the flow from the subconscious inspired by key-words and contexts, that is, automatic writing. One is to write the first parts of sentences that appear as the hand moves on, seemingly of their own unaccountable volition, out of nowhere. In this way, the collective unconsciousness may perhaps find expression.

The effectiveness of automatism varies with hunger, sleeplessness, excitement, and other heightened states of consciousness, and also with technical facility in the chosen media (in the carefree-expression of dream-content through words, images, sounds or movements). The cohesion through synchronicity of these games varies with understanding and sensitivity within groups, and also with the extent of focussing on certain concerns. For example, a discussion of the hidden desires manifested in one round will focus dream-energies, and the aspects of symbolic nets which seem most striking, providing sequenced responses as with a Ouija-board, in a second round.

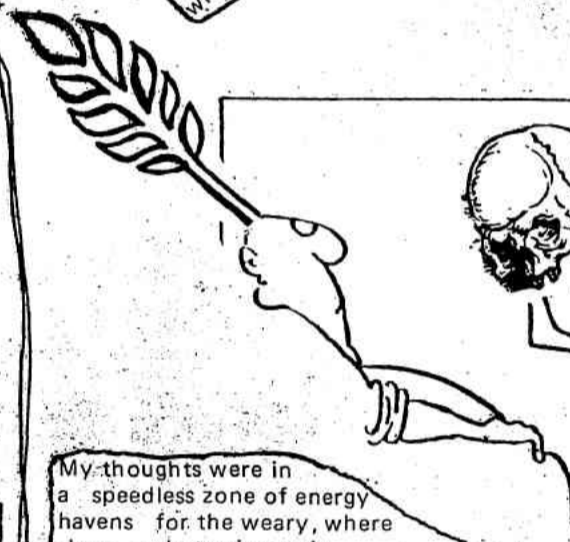
I append some examples. They are not "art", to be judged as aesthetic examples, or works of creativity for evaluation. They relate to a time place and group long gone: do not expect to construct meanings or effects out of them (though their symbols may relate to conflicts you have experienced, so maintain a receptive mind). They were produced through the mediation of three individuals attempting only to express through the shared consciousness of their group and humanity forever, an actualisation of their surreal concerns, hidden desires, cosmic energies, or dreams, call them what you will. As individuals they are unimportant, of course they had no meaningful coherent identities anyway.

These examples are presented simply to excite and inspire others to play the game: you need only treat it seriously, and pay detailed attention to any products. It is not quite a mode of self-expression. They may be studied as lines, or more importantly as wholes, to be grasped in an instant, with or without subsequent analysis towards comprehensible and referential (if anti-realist) pictures. Aim to read one aloud in a single breath, slowly and evenly, without intonation other than pause.

# whose are these Dreams

A voice called out from here to there is a short steps gain good ground: acorns mixed with blood drunk, disabled and without motor-control - on the road to auto-extinction I leapt into the void and without any mind whatsoever that one doeth do so with feeling.

Eternal conspiratorial look at time for depriving them of the law morality and suburban repressed women whose fears and hates seethed with uncontrollable cameras and hot lights on the bodies are the keys to the mind is made of conscious and subconscious hidden by clouds of forgetfulness is only one answer: to the final quest is dead.



NO NEED FOR THAT, SIR, I'M THE ONE TO BLAME.

My thoughts were in a speedless zone of energy havens for the weary, where sleep only to rise again the next afternoon the plight will end - for those lost already to such are the ins and outs of the long hard indefatigable road to inane ness varnished with empty evenings and days passed in rapid succession of freedom and utopia where life without end or purpose and resolution, the hope of life.

With hidden desires, the artist struggled with the essence of indecision strife, insanity, death and love? The answer came only later when ever is a long time to wait, the time will come when the chaos passed work began once and will begin again now the time has come for action or passivity, regardless of desires rising out of the steaming night of fears dangers hunting one reason for this course of action.



more text  
typewriter, or picture of a typewriter.

The other night I had a dream...



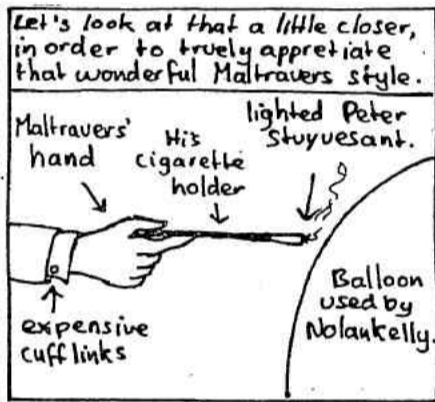
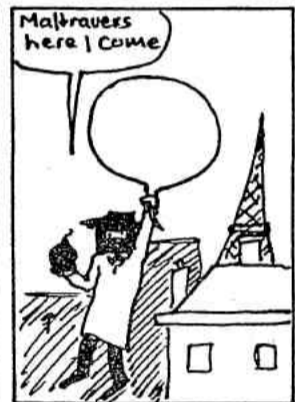
# The Nolan Kelly AFFAIR

THE ADVENTURES  
of  
*Henry Maltravers*  
"rugged individualist"  
THE NOLAN KELLY  
AFFAIR.  
PART II



## NEARLY THE LAST PART!

Last week, our hero, Maltravers, was rescued from the clutches and cement boots of the evil and dastardly Nolan Kelly, by the amazing Sally, who had managed to escape by performing contortionist feats with a cigarette!  
Read on.....



Is this the final week for the notorious Nolan Kelly? Will we ever learn his true identity, before the post-mortem?

For the answers to these, and other baffling questions, you'll have to wait for the next, and final exciting episode of Maltravers!

## BEAKS

BEAKS 2-6

The Chimp's just been in.

He's not exactly cheerful.

He reckons he failed the "Management for Class 1 Clerks" course the Public Service sent him on.

... even though the guy seemed to think Chimp was doing handstands for him.

But some baboon there overheard Chimp saying that he reckoned Boris Karloff was much more convincing in the role...

... and reported it to the ape who's the Permanent Head's 2 I-C,...

... who reckoned the best way to a promotion was to protect his boss's honour ...

... by putting Chimp on the shittiest job he could find.

So where is he now?

Back where he was - in personnel.

But now he's got to wear a tie.

Has he been to the Union about it?

They wouldn't help.

They said he should have had more respect for authority.

MUSIC



**Basilisk  
Studios**

the complete eight track facility  
built by musicians for musicians.  
1 George St, Sth Hurstville. 5706691

What do you do if your band wants to record? I mean, what studio do you go to, and how is the recording done, with what equipment? In a brave attempt to dispel some of the veiled mystique of the recording studio I've found a small but definitely not minor studio in Sydney, called Basilisk. Basilisk? Well, why not! (But on that level one could have called it Vagon — now there's an in-joke for you.) Why did I choose Basilisk? I know some people connected with it, it is an independent studio, and its equipment is world-class.

Basilisk is located in South Hurstville, No. 1 George Street. That's about twenty minutes drive from Central Station. Telephone number (02) 570 6691 in case you're interested. It's only a single studio, but it is very new, having only been fully operational from the middle of 1978. Now commercial studios spend a great deal of time working with advertising agencies: it's where a great deal of their revenue originates. Basilisk, on the other hand, like the few independent record labels in Australia, is concerned solely with bands. With the standard of its equipment and the low rates it offers it is fully occupied fifteen hours a day every day of the week recording albums, singles, and demonstration tapes for the more underground bands of Sydney. Perhaps it could even be said that this studio is the underground studio of Sydney, recording bands such as Tactics, the Thought Criminals, Sekret Sekret, and better know bands such as Flowers.

Enough potential aggrandizement! On with the equipment list!

Basilisk is one of the few studios in Australia to the basic world-standard equipment, along with the few large company studios such as Armstrongs in Melbourne, where Split Enz recorded, Alberts and the big EMI Studio 301 in Sydney, and the Music Farm in northern N.S.W. However its independence makes it quite different, and especially important to the essential independent music field.

This basic recording system is called MCI. MCI isn't common in Australia. What is used here is the dbx system. Let me explain all that this means. Dbx operates with a dynamic, that is, an active noise filter to cut out the background hiss of recording. Such a noise filter doesn't operate all the time; it is selective, working only when there is no incoming sound, so it cuts out the hiss between sounds. Now that's all very clever, but it means that the filter has to be able to cut out when a signal is received (that's why it's active), and that is where the basic drawback lies: the filter can't be made to cut out fast enough to avoid losing the 'attack' of the sound. For example, with dbx if a drum is hit then the actual beat, the initial edge of the sound will be lost in recording, losing the bit of the sound. In addition, dbx has a characteristic of lessening the peaks and valleys of the X X signal, cutting down on the richness of the sounds.

MCI is quite different to dbx because there are no noise filters required. Instead, it relies on faster tape speeds, higher quality recording tapes, and technologically more ad-

vanced tape recorder heads to eliminate the inclusion of hiss in the recording. This means the attack is retained, and this also allows a greater number of sound mixes on the one tape, because dbx is limited by the filters it requires. People like Eno use nothing apart from MCI, so on his records you can actually hear when each track ends.

Besides the basic recording studio system, the desk, the microphones, the tape recorders, studios need a few other things. The special effects machines, the graphic and parametric equalisers, and the delicate monitor speakers are essentials, and they are all lots of fun when you're using them.

The system at Basilisk is also eight track, as opposed to the sixteen and 24-track used in large studios. Sixteen track is falling out of favour, most studios now preferring 24-track. However eight-track recording is a favourite with most professionals who're not aiming to go for master recording, because 24-track is very complex to order, but with every chance of coming up with a saleable product, and it is fairly standard for independents.

The desk at Basilisk has sixteen mix-down tracks feeding in the eight out-line channels, and their use is best explained by example because it can be a little . . . no, a lot confusing. For instance, to record a drum sound (and a drum sound can be altered in a great many ways, much as any other instrument can be) up to thirty or forty microphones may be used for a particular track, maybe more. These microphones are placed to take the sound from every point which needs to be covered, cymbals, the various different drums, and for general coverage as well. These microphones are fed into the 16 channels of the desk, the order depending on the requirements of the sound and how best the studio engineer thinks the result will be. Those sixteen 'in-line' channels can be fed individually or in groups through the different chò boxes, graphic and parametric equalisers (don't worry, I'll get round to them), and all the other gizmos, to achieve desired effects with the incoming sound, then the line goes through to the recorder. Channels can be given individual treatment afterwards using the other tape machines to copy and fed over in a bewildering array of mixing and dubbing. Anyway, let's overlook that. Back to the signal, which can also be fed straight onto the two-track rape recorder, which is for the final sound. Usually the sixteen tracks of the drums are fed onto two of the eight tracks on the tape to give a balance to the sound, but any combination is possible. Onto the other tracks go the other instruments; a good engineer will leave one track reasonably clear for special effects, backing vocals, and so on to be added later.

So much for the desk, and the tape recorders, he dismisses. There is much truth to the saying that a good producer can make anyone sound good, no matter how bad they are. Basilisk has world-standard effects machines as well; graphic and parametric equalisers (I'll explain those), echo units, and

so on. If you get bored with the echo or simple reverberation ('reverb') from the new and nifty Ursa Major S Station then you can switch in the Marshall Time Modulator. Much of the time the studio equipment sounds like something from science fiction. Zap! Pow! As he drew his Marantz Superscope a flash shot from the Electrovoice!! The Ursa Space Station and the Marshall Time Modulator, both of which are top-ranking effects machines, operate on a digital delay principle. That is, the signal is cut into equal lengths units and these units are each delayed in sequence to give echoes, reverbs, etc.

The graphic and parametric equalisers are capable of boosting or cutting particular sections of the sound input. The graphic equaliser has set wavelength divisions with slide scales to alter the levels, whereas the parametric is much more handy. With the parametric the studio engineer can set the point for alteration anywhere in the range. If, for example, there is an annoying power hiss at 100 hertz the engineer can set that point to be cut down, with a slight surrounding overlap. They are also used to alter the sound distribution; if a guitar has too much treble in its sound that can be cut down to the benefit of the base notes.

Well, that's the basic studio equipment of Basilisk apart from a few odd things like the Electrovoice speakers and the Marantz Superscope cassette deck. These monitor speakers have to be the best to reproduce the music as well as possible — it would be pointless

to not be able to hear every detail of what is being recorded.

Basilisk has rates considerably lower than comparable studios. Most studios charge high fees for poor equipment, but Basilisk will charge \$15-\$20 an hour for practice, and \$25 an hour for recording. Those rates are flexible; Basilisk won't charge any more if the band goes overtime, and certain heavy users of the studio receive free time when it is available. The engineers actually invest much more time in a band than it would seem, going along to gigs to try to get the feel of the band live and even mixing at gigs for some of those bands.

The average cost for a reasonable demonstration tape is about \$150-200, as opposed to the particularly high costs of recording at the EMI studio on Sydney. The time for most Australian groups to record a song is about a day for such tapes. A single may take about three days for each side because of the higher standard required, but even then mistakes may be included on the final result. Recording is a very time consuming process, and you need a lot of patience. Setting up the drum sound using the proper microphones and placing the inputs for maximum benefit may take a couple of hours. Pink Floyd took some two weeks to set up the drum sound for just two tracks of 'The Wall'. The time taken recording is up to what the group wants, depending entirely on their wishes. Most groups in the studios for the first time spend hours arguing about even the songs they're going to record. Some top producers won't



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the selection includes out of print & overstocked

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FOLK, NEW WAVE  
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work with bands who've no gig or studio experience because of the time lost in teaching the band.

Production at Basilisk is handled by the engineers, Martin Bishop and Stephen Hocking. This includes mixing a track down to stereo from its original eight tracks. For demonstration tapes (which are played to agencies and record companies for examples from the bands among other things) there is not really all that much production, but recording the album for Sydney band 'Tactics', originally from Canberra takes much more time and experience. Fortunately the Basilisk people have plenty of both.

When a band goes in to the studio the engineers, who handle the desk, will ask questions to give a rough idea of what the group's sound is or is desired to be, and the engineers work from there. The band doesn't necessarily play as a group to record; mostly recording is done offseparate instruments. However this is time-consuming although it simplifies the process of recording: one mis-beat on a drum is enough to ruin an entire take. If a very precise sound is required sound is required recording can take a very long time. Boston took two years to produce their second album.

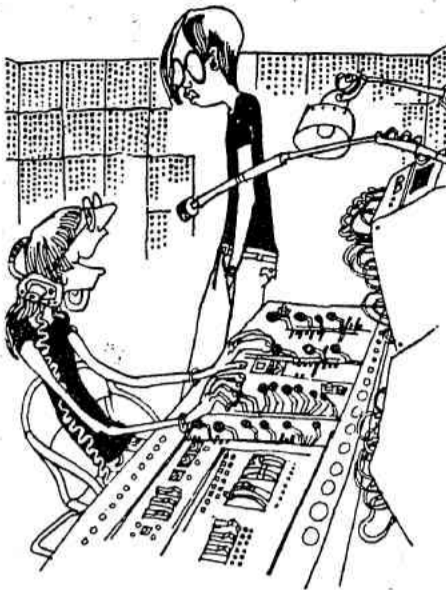
Basilisk is continually up-dating its equipment, buying new bits and pieces every so often according to how much it can afford. Basilisk was also very fortunate in having links with university computer graduates. These graduates, friends of the engineers, are tailormaking the V.C.A. automation for the studio free of charge, an extremely fortunate occurrence. V.C.A. stands for Voltage Controlled Amplification,

and is operated by a special computer, in this case being designed for the studio, giving computerised control with memory as well.

This computerisation results in almost digital precision of recording, the main advantage being that the studio will be able to make more complex recordings using the computer memory to hold different treatments of instruments. The sound to be recorded is split into equal length signals by the computer system which allows more complex treatments and more accurate reproductions. Large company studios have this, studios such as Alberts and the EMI Studio 301. In this way, through a lot of luck and a deal of expertise and dedication the little Basilisk will continue to provide the best equipment at reasonable prices. In the future Basilisk also intends to stretch its facilities to cover video-disc production; engineer Stephen Hocking has studied video at the Sound and Film School in Sydney and Basilisk will move into the exciting possibilities of video-discs (already in production in the U.S.) with his technical backing.

I suppose this article hasn't really answered questions about studios from a band's point of view, but to learn about a studio is to understand a lot more about music as it is presented. I've found it an education, and I find it fascinating to see what really happens inside, even though I really haven't done much apart from describe the studio equipment in a very basic way. Still, studios like Basilisk are vital to a healthy musical industry (he said, starting to preach . . .)

Neil Roach.



*'I've made the record, all we've got to do now is find a group to mime to it.'*

#### S. o. S. STUDENTS ON STAGE

Are you talented? Bright? The sort of act you always thought ought to be in the Union? Do you think we need more Phaphlagonian AADVARK pluckers around here? Well here's your chance!! Thursday nights have been made available for student performances (entertainers?) to display their talent for the edification of their fellows. So, if you think you've got what it takes. . . Previous arrangement is essential. Please contact David Turner, the Union Activities officer if you are interested. . . the bright lights of stardom beckon.

#### A.N.U. ACTIVITIES

- Thurs. 22: S.o.S. Richard Lipscombe  
 Fri. 23: Heather Addison, 4.30-6.30  
 Chris Freeman, 9-12.00  
 Sat. 24: Canberra Calling,  
 Naturals, No Concept,  
 Quintrex Bop, Young  
 Docteurs.  
 Free give away 4-trax E.P.  
 at door.  
 Tuesday 27: Jimmy and the Boys  
 The Dugites  
 Thurs.29: S.o.S. Paul Hynes  
 Fri. 30: Provincial Trad. Jazz Band,  
 4.30-6.30.  
 Joanne and Terry 9-12.

#### C.C.A.E. UNION ACTIVITIES

- Thurs. 22: Film - "Slapshot" -  
 Orange Lounge 8 pm.  
 Wed. 28 Lunchtime concert -  
 Paul Brosgarth - contem-  
 porary folk - Orange  
 Lounge, 12.30pm  
 Thurs.29: Film - "2001 - A Space  
 Odyssey" 7.30pm Orange  
 Lounge.  
 June  
 Wed. 4th Lunchtime Concert -  
 "Rock Steady" 12.30pm  
 Orange Lounge.  
 Thurs. 5: World Environment Day  
 Displays.

#### BACKDOOR, AINSLIE HOTEL

- Sun. 25: Days  
 All Nite Diner  
 & Support  
 Sat.31: Loaded Dice  
 JUNE  
 Sun. 1: Sherbs  
 Radioactive  
 Shadies  
 Thurs.5: K. Borich Express.

#### COMING IN JUNE:

Radiators, Mother Goose, Numbers,  
 The Word, Vixen, Dutch Tilders)

#### COMPETITION!

The first three correct answers to the questions below will win a free double pass to ANY gig at the Backdoor during June.

1. What is the name of the song on the flipside of The Word's single 'I Think I'm Falling in Love'?
2. What is the name of the female singer in the Numbers?

Address envelope to Woroni Music Competition and leave them in the Students' Association Offices (Union Building).  
 Answers next week.

## 2XX presents GALAPAGOS DUCK

IN CONCERT  
 with special guests:

**GINNY LOWE & DAVE KAIN**

**CANBERRA THEATRE**

**SATURDAY, MAY 24 — 8.15 pm**

**Tickets \$8.50, \$7.50 Concession  
 plus special childrens' price \$4**

Available from the Canberra Theatre  
 and all usual agencies.

Tickets also available at the door.

NEF  
378.947  
WOR

MORE TEAS - MORE STUDENTS ON TEAS MORE TEAS - MORE STUDENTS ON TEAS MORE TEAS - MORE STUDENTS ON TEAS MORE TEAS - MORE STUDENTS ON TEAS



# LOOK AT THAT BUM

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GEORGE HIRST